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WANTED: AN ECONOMIC SYSTEM CATHOLICS CAN FIGHT FOR

SHORTLY after the first world war, the distinguished Catholic economist, Heinrich Pesch, S.J., wrote: "We need, for our own orientation and encouragement, and likewise because we are face to face with Socialism, a scientific system, a system, the realization of which will promote the material welfare of the people better, more thoroughly and with greater assurance of security than could Marxian Socialism."¹) Such a system, he insisted, must be equally far removed from economic Liberalism as it would be from economic Collectivism. Pesch himself had devoted a life-time to the development of just such a set of principles, called by him collectively "Christian Solidarism."

The situation today resembles in more respects than one the situation at the time when Pesch wrote the words quoted by us. After the appalling destruction which the second world war has wrought, not only of physical but also, and even more so, of moral values, men again try to "re-construct." There is indeed, as a rule, more involved in these contemporary attempts than just technical reconversion or adjustment of economic and social policies to peacetime conditions. Conflicting social philosophies and antithetical economic programs vie with each other for the favor of the public and for political mastery. Now as in the early twenties false prophets arise, trying to convince us either of our "stake in capitalism" or of the necessity of a "New Order" based on some kind of total social control. There are those who warn us that conscious organization of industry is the highroad to servitude while there are others who want us to believe that a far-reaching restriction of private property and—at least—a moderate Socialism are historically inevitable. There are the neo-Mercantilists who preach the gospel of autarchy and economic self-sufficiency,

and there are the neo-Physiocrats who teach the solution of all social troubles is to be found in a Single Tax on the land or even in making land common property. In fact, there is a veritable host of social utopias, panaceas, blue prints, and palliatives being proposed to us and, it is true, virtually all in a "systematic" form, i. e., as more or less coherent, intrinsically consistent bodies of ideas and tenets.

What is the Catholic position towards these social and economic "systems"? Can we and do we offer a system of our own? The Catholic social movements of the various countries have, no doubt, offered an abundance of programs of social reform. Many of them, though, are attempts to answer concrete social questions and to solve practical problems of a definite time and place. By and large, we have contented ourselves with passing judgment on the opinions and teachings of various non-Catholic schools of thought and to define our position regarding such particular issues as individual ownership, just price, fair wages, interest, land rent, the "right to work," collective bargaining, strikes, state intervention, and the like. We quote St. Thomas, refer to the encyclicals, cite the writings of the great Catholic social thinkers to refute fallacies and to defend our own views. In other words, we stay, for the most part, in the realm of moral philosophy and apologetics, of statecraft and "applied ethics," but we hardly ever offer a comprehensive and integral social and economic theory which could be a match for the doctrines of Marxism, Economic Liberalism, etc.

There are deep and legitimate reasons for this. The Church as the guardian of faith and morals has never claimed authority regarding the technical problems of economics.²) There is no Catholic economic theory, just as there are no specifically Cath-

¹) Christlicher Solidarismus und soziales Arbeitssystem, Berlin, 1920, p. 3.

²) Cf. O. v. Nell-Breuning, S.J., Reorganization of Social Economy, tr. by B. W. Dempsey, S.J., Milwaukee, 1936, pp. 77-89. Cf. also: "What the Encyclicals Do Not Teach" in SJR, Vol. 34, No. 2, pp. 43-45.

olic directives of economic policy that are universally valid, i. e., apply at all times and in all places and provide a concrete answer for all our problems. Within the framework of the teachings of the Church, of revealed truth and the precepts of the natural moral law, the Christian is expected to follow his conscience and to apply the general principles of faith and reason to the situation with which he is confronted. "So long as a social organization satisfies these fundamental requirements, the particular type of organization can be left to human ingenuity or political sagacity."³⁾ Practical measures which under certain circumstances may be in the interest of the common good, can easily in other circumstances prove harmful. The answers to such questions as to whether a monetary reform is necessary, or whether certain measures to stabilize industrial fluctuations are advisable, or whether a new system of taxation should be introduced, can hardly be anticipated by *any* system of fundamental truths, religious, moral, or even merely economic. Catholicism, which its adversaries are forever accusing of being unduly positive and authoritarian to the degree of interfering with freedom of research, is not "dogmatic" at all as far as the various cultural spheres and the different branches of secular studies are concerned. The Church grants them relative autonomy in their own provinces, i. e., real independence as regards their respective "formal object" or proper subject matter. It is really the positivists, the non-interventionists, the Marxians, and the representatives of the countless utopian sects and social creeds who are unbearably "set" in their opinions and unscientific. The Church's refusal to commit herself once and for all to a particular type of government or to a specific (and, therefore, historically and geographically confined) socio-economic program, is certainly not a mere matter of strategy, but one of principle, derived from the basic verities which she teaches. It is this broad-minded and truly "catholic" approach to social, political, and economic questions which has greatly contributed to the historical dynamics of the Church.

It is quite obvious that it is exactly this moderation and discerning attitude which enables the Church to meet all situations and that makes her "all things to all men" (I Cor. 9, 22). Yet it cannot be denied that outsiders—and not only outsiders!—tend to interpret this position as a kind of expedient syncretism or compromising ac-

commodation. While one-sided and extremist programs and movements by their apparent staunchness and seemingly indomitable idealism attract followers, middle courses, because they cannot promise quick results, labor under the disadvantage that they inspire little enthusiasm.⁴⁾ Besides, it must be admitted that not a few Catholics confuse the golden mean, the *via media*, with mediocrity and regard moderation as an excuse for half-measures.

However, there is reason to believe that our frequent failure to arouse zeal and fervor for our cause is not due primarily to our lack of "radicalism" but to the fact previously mentioned, viz., that our ideas and principles often show lack of integration. There is little unity in Catholic social action because there is no unifying plan, or perhaps, no sufficient theoretical foundation. We cannot expect others to follow us, if we ourselves are not quite sure as to what we are really striving for. We offer a patchwork program of reform of rural life, family reconstruction, co-operativism, interracial justice, workers' education, industrial democracy, labor legislation, but rarely do we tell what kind of society and economic order we really want. There is, it is true, increasingly frequent reference to a "corporative reorganization of society," however, many have only a rather vague, if not actually confused, idea of its meaning. One of the reasons for this confusion is probably the widespread ignorance of socio-philosophical and economic principles, even among professional economists and sociologists. We do have a number of good books on fundamental problems of social philosophy, of which those published by faculty members and students of the departments of philosophy and sociology of the Catholic University and some of the writings of J. Maritain deserve special recognition.⁵⁾ Unfortunately, these studies are not too well known, because they (especially the Ph.D.-dissertations) seem too technical for the general reader. Besides, there exists in English no complete presentation of social philosophy proper, though the works by (the Most Reverend) Francis Haas, Sr. Mary Consilia O'Brien, O.P., and Rev. W. Schwer closely approach it.⁶⁾

Catholic textbooks of economics pursue, pri-

⁴⁾ Ibid., p. 195.

⁵⁾ Cf. also this writer's article *Person and Society According to St. Thomas* in Brauer, ed., *Thomistic Principles in a Catholic School*, St. Louis, Mo., 1943, pp. 184-263.

⁶⁾ Francis Haas, *Man and Society*, New York, 1930; Sr. M. C. O'Brien, *Christian Social Principles*, New York, 1941; W. Schwer, *Catholic Social Theory*, St. Louis, Mo., 1940.

³⁾ Peter McKevitt, *The Plan of Society*, Dublin, 1944, p. 182.

marily, didactic purposes. Their authors feel that they have to follow the current approach, i. e., the one customary in college instruction. In other words, the material is usually arranged in a manner similar to that of the classical economists. Of course, a serious attempt is made to present the subject in accordance with Christian teachings. But the so-called "classical" approach lends itself, it seems, less readily to presenting an independent system, i. e., a system not based on *laissez faire* principles and the so-called price mechanism, than does the approach of the Institutional School. However, there can be little doubt that we need more than textbook economics or books on selected socio-economic questions or moral philosophical treatises focusing attention on special problems of labor relations and business behavior. We need a broader orientation based on a more comprehensive and integrated treatment of economics. Though we should never attempt to present Catholic economics—there is no such thing—, we should come forward with a socio-economic system that would be a real challenge to those systems which are incompatible with natural reason and Christian faith, such as economic Liberalism, Marxian Socialism, etc. Notwithstanding the fact that we must refrain from proposing any practical program of socio-economic reform as *the* Catholic solution, we are obliged to give a lucid presentation of the postulates of economics, especially of the socio-philosophical foundation of economic theory and policy (common good, national welfare!). Beyond this, we can and should

develop a framework of economic principles not Catholic in themselves but in keeping with the teachings of the Church. It is, e. g., entirely possible to formulate such a position regarding the factors of production. On the basis of our philosophical anthropology and social philosophy we cannot but regard the *human* element as the principal factor of national wealth. From this we can draw specific conclusions with regard to the theory of value. In such a system there can be no room for a purely mechanistic concept of price determination. It will have to insist that without some measure of conscious control the economic process cannot achieve its end. It will have to show that regard for the *bonum commune* is not only not foreign to economic reasoning but an integral part of it.

It is certainly true that Catholic economists past and present, such as Charles S. Devas, Edmund Burke, S.J., Valere Fallon, S.J., Matteo Liberatore, S.J., Jos. Schrijvers C.Ss.R., Jos. Och, John F. Cronin, S.S., Frank O'Hara, George T. Brown, E. J. Ross,—to name only those whose works appeared in English—have made varied contributions to what might be called a Catholic outlook on economics. But there is actually only one great effort to synthesize all contributions of this kind into a complete and coherent system of economic thought, viz., that by (the late) Heinrich Pesch, S.J. A second article will discuss his system, "Solidarism."⁷

DR. FRANZ H. MUELLER
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A RED YUGOSLAVIA?

EAST of Italy, across the blue Adriatic, lies a polyglot country, a country of medieval customs, firm beliefs, staunch hatreds, and widespread poverty. A country supposedly composed of two major ethnic groups, the Croats and the Serbs (technically referred to as Serbo-Croats), but actually a land so saturated with provincialism and ethnic mixtures that it defies description. It consists of Slavonia, culturally and geographically akin to southern Germany; Lika, full of forests and fearless fighters; Dalmatia, the pearl of the Adriatic, the conqueror of Venice, the breeder of famed sea captains and merchants; Bosnia and Herzegovina, where east meets west, where

mosques cast their shadows over the tall brown-garbed and sandaled disciples of St. Francis; Croatia, the "antemurale christianitatis"; Serbia, the land of ancient tribal customs and the jingoistic ally patriotic Chetniks.

The two major religions of this country are Catholicism and Greek Orthodoxy. But it must be remembered there are Moslems, Hebrews, Protestants and numerous sects of the Greek Orthodox Church.

Into this hodgepodge stormed Hitler's legions and within a few days the land of the southern

⁷) Cf. Franz H. Mueller, Heinrich Pesch and His Theory of Christian Solidarism, St. Paul, Minn., 1941.

Slavs became a Nazi possession. Because the Croats did not hesitate to capitulate, a Quisling government was established in the capital of Croatia, Zagreb. Dr. Ante Pavelic returned from exile and took control of the new "Independent State of Croatia." Portions of Slavonia were taken by Germany, Dalmatia was given to Italy, and another puppet government was established in Serbia.

The Chetnik Serbs under Draja Mihailovich began to resist the enemy, but, eventually, according to American newspaper reports, Draja collaborated with the enemy. The torch of resistance passed into the hands of a communist-minded, but otherwise totally unknown, Croat who is referred to by the simple yet arresting name of "Tito" (Josip Broz or Brozovich).

England specifically and the U. S. tacitly began to side with Tito and his red-starred followers. The Allies recently recognized this new world personality and even King Peter in order to save face and throne threw out his government in exile and placed his fading stamp of approval on Tito. This sudden reversal of attitude on the part of the Allies shadows the power wielded in Moscow—a power that is exerting its strength to push its influence across the borders of Poland into the land of the people on the eastern shores of the Adriatic.

Catholic newspapers in America scarcely mentioned this preview of catastrophe. They were too busy covering the social events in their parishes. Few, if any, of our Catholic publishers and writers were interested or knew anything about the country, its events and its people. Because of this ignorance and indifference it is possible that Catholics and Catholicism may suffer a serious blow in this country. About fifty percent of the Yugoslavs are Roman Catholics. In them is a Catholicism that matched the tenacity of Ireland. Their blood was shed on every major battle field for the preservation of Christendom.

These people are ignorant of the perniciousness of communism. They were born in poverty and died in it; the country has not seen the dawn of the Industrial Revolution; they were forgotten, except in time of war, by every nation in Europe; their blood was sacrificed on every altar of European stupidity. In them burned constantly the desire for freedom—a desire that was deliberately frustrated every time a European victor sat down to feast at the expense of the vanquished. The Allies forgot them when the first World War end-

ed. The world ignored their pleas for freedom when they were ground under the crushing dictatorial heel of King Alexander.

They sought to secure their freedom from Hitler but naturally this also failed. Now Russia in the person of General Tito is offering them "independence." Who will say that they will not take it? The might of Russia is evident to them—is evident in guns, food, munitions, sympathy, support, and recognition, things not forthcoming from the Allies until Moscow firmly established its red banner and planted the hammer and sickle on Yugoslav soil.

It is now time that the unified voice of American Catholicism cry in protest of this sale of the soul of a nation to a political system with which we cannot live and which we cannot tolerate. The Jews in the U. S. have organized into a solid mass to protest the injustices meted out to their fellowmen in Europe and throughout the world. But as yet there has been no unified and homogeneous voice raised or effort made by the Roman Catholics of this country to speak up for the persecuted of their faith in the thoroughly Catholic Slavic countries of the Old World. Yes, it is true, some laymen, Bishops and other church dignitaries have had the courage to stand firmly before American public opinion and speak of the rights of other men not in terms of expediency but in terms of justice, charity, and human dignity. The vast mass of Catholics, on the other hand, seems to have developed the fever of timidity and shyness, characteristics which have stamped portions of American Catholicism for too long a time. Public opinion and "let some one else do the job" seem to be their guiding stars. Witness their inaction toward divorce and birth control.

If we stand idly by and permit Catholic peoples, such as the Croats and the Slovenes, to be oppressed and robbed of their most precious heritage, their faith and Catholic culture, when are we going to cry halt or to erect dams to hold back the rising tide of Communism? The Church everywhere is faced by mortal enemies, and it is high time American Catholics should realize that isolationism cannot save them once large parts of the world have succumbed to the attacks of the forces of darkness. All over Europe the Catholic Slavs are exposed to the attacks of a power which has for one of its aims the destruction of Christianity.

CLEMENT S. MIHANOVICH
St. Louis University

WITHOUT JUSTIFICATION

THE disease of exaggerated "liberalism" has afflicted the people of our country, at times, to such a degree that the opinion of the majority is all too often assumed to be, what Thomas Jefferson called, "the natural law of every society of men," when its opinion has been at variance with the virtue of justice. Therefore the majority opinion created at times through skillful, financially extravagant use of the press, radio time, mass meetings, banquets, etc., is assumed to be unquestionable.

The Zionist propaganda to transform the whole of Palestine into a Jewish Commonwealth is a case in point. The public mind has been excited, its passion aroused, and the vote-conscious politician rallied for an unrealizable and unjust demand. At the same time the voice of the minority, that has not been propagandized off of its properly balanced concept of the issue, has been virtually silenced, as the press considers the subject "dynamite"; and the proprietors of the broadcasting stations fear to be branded as anti-Semitic if they give time to persons who favor safeguarding the civil rights of all classes, and not one class, in Palestine.

The proponents of this Zionist propaganda profess to believe in the Atlantic Charter, which "respects the rights of all peoples to choose the government under which they live." They want this principle applied to Jerusalem, but not to Palestine as a whole, in which the Arabs have been an unbroken majority for thirteen successive centuries. A Jewish-Arab controversy has been raging for more than a year in Jerusalem over the vacancy of the office of mayor. This has been given about ten lines in our public press, perhaps because the application of the principle involved, applied to Palestine as a whole, would weaken Zionist propaganda influence in our country.

The Palestine High Commissioner (appointee of Great Britain) proposed a triple yearly rotation of mayors—Jewish, Moslem, Christian—to settle the controversy. The Jews rejected the proposal, and withdrew from the City Council, claiming that it was unjust to compel Jews, who constitute two-thirds of the population of Jerusalem, to agree to a one-third status. If this claim is in accord with the principle of government by the consent of the governed, as all Americans must believe to be Americans in principle, then does not

this same democratic principle apply to Palestine as a whole?

The municipal affairs of Jerusalem were and continue to be governed by a Commission of civil servants, while another Commission has been trying to settle "the deadlocked question of the mayoralty and council of Jerusalem." It recommended (October 1, 1945) that the inner Holy City have a Christian mayor, and a council composed of the heads of religious communities; the Jewish section to be ruled by a Jewish mayor and council; and the Arabs to have their own mayor and council. The three mayors would form a committee to handle matters that concern the city as a whole; each one of them in succession to be Lord Mayor for one year. If this confusion in Jerusalem, with which very few Americans are acquainted, cannot be agreeably settled, what chances are there, save by armed force, to make Palestine as a whole a Jewish Commonwealth?

This unfortunate situation in Palestine prompted the following letter to be sent to Hon. Maurice J. Tobin, Governor of Massachusetts:

Your Excellency:

Your declaration regarding the Palestine situation, and the announcement that you are to address a Zionist protest meeting on the subject, prompts me to write to you about this matter.

As far as working for the alleviation of the suffering Jews of Europe is concerned, no one with a spark of humane consideration in his heart can do otherwise than say, go to it with all the influence your honorable position permits you to exercise. Though in so doing, it were well to include the suffering of the less articulate Polish, and other peoples, in your protest.

But when it comes to demanding unlimited immigration into Palestine, the question warrants a protest against the protestors, be they in Congress, in gubernatorial positions, or occupying the exalted position of president of our democratic republic.

Such a demand may be politically wise in a country that is minus an Arab voting population, but it is both unsound and unjust when viewed from the standard set up in the Atlantic Charter. To demand that any people, in any land, be permitted to enter a country in unlimited numbers, when their objective is to reduce the majority of the people to a minority status, is a denial of the

principle of government by the consent of the governed. Therefore your demand that an Arab country be forced by outsiders into a Jewish Commonwealth, or any other kind of a Commonwealth, cannot rightly be made "as an American."

Where, in law, is there any warrant for your claim that "the land is legally theirs"? Surely not in the Balfour Declaration, that promised "the establishment *in* Palestine of a national home for the Jewish people." I have emphasized the word "*in*" to drive home the unquestionable fact that "a national home *in* Palestine" does not mean that Palestine as a whole was to be changed into a Jewish Commonwealth. If you or I live in an apartment house, neither of us can rightly say that the whole house is our home, as there are other tenants who have a home therein.

In writing or speaking on this vital question, it were well to bear in mind the fact that the Jews have the national home in Palestine that was promised to them in the Balfour Declaration. The Hebrew language is one of the three legal languages of Palestine; Jews have their own press, schools, and elected Parliament (Kneset Yisrael), which elects a general council (Vaad Leumi) to govern affairs when the Parliament is not in session. Provision is also made for the Orthodox Jews, the Agudat Yisrael, who do not want to be governed by the Zionist Parliament, which is two-third Socialist and therefore non-religious, to state it moderately.

Evidently you have not read, or ignore as do the Zionist propagandists, the part of the Balfour Declaration intended to safeguard the civil rights of the Arabs in Palestine, which declares that in granting the Jews a home in Palestine, "It is clearly understood that nothing shall be done which may prejudice the civil and religious rights of non-Jewish communities in Palestine." Surely, unless we allow our reason to flee to brutish beasts, we must conclude that the "civil rights" of the Arabs, "the existing non-Jewish community in Palestine," who have occupied the land for thirteen centuries, is "prejudiced" when immigrants are forced into the land with the deliberate intention of transforming it into a Zionist Commonwealth.

The British Government, in accordance with the mandate to govern Palestine, facilitated immigration into the country, thus enabling Jews to increase from nine percent, at the time the Balfour Declaration was proclaimed, to over thirty percent of the total population. This great increase awakened fear in the hearts of the Arabs who

had been promised independence when they lined up with Great Britain against the Kaiser in World War I. It rightly caused them to demand that a halt be called to the influx of immigrants bent upon depriving them of their majority status in a land that was theirs by centuries of occupancy. It is this protest that caused the issuance of the British White Paper of 1939. That was at the time when war against Hitler in association with Stalin was on the horizon.

You may continue to echo the Zionists, by calling this "appeasement." If that's what it is, then it is appeasement in the best sense of the term, as it minimized Arab unrest and became a factor in bringing victory to the world in the war against Germany and Japan.

You are to be commended when you use your influence "as a Christian" to help the unfortunate Jews of Europe, so long as you do not use means that would deprive others of their legitimate civil rights. Time will prove ere long that the peace of heart the Jews seek in Palestine is not to be obtained by the abrogation of the British White Paper of 1939, as its abrogation will no doubt lead to war in Arab lands with the resultant slaughter of Jews, Arabs, and British soldiers. Such desired peace can best be obtained by immigration of Jews into other lands where their numbers will not change the civil status of its inhabitants.

My study of the situation, from every angle, leads me to the belief that the best service to render the Jews in Palestine is to cause them to be content with the homeland they have of 600,000 Jews; by encouraging amicable relations of Jews with the Arabs in a bi-national state, with the holy places of the Jews of old, the Christians, and Moslems being placed under international trusteeship. In this Christians and Jews can unite, with the likelihood of obtaining a constitutional provision in the developing League of Arab lands that will safeguard their religious rights.

Sincerely,

David Goldstein, LL.D.

The demand of President Truman, that 100,000 Jewish immigrants be allowed to enter Palestine at once, to which the Arabs unitedly object, is countered by Great Britain's request that the United States join in responsibility for the consequences that would result in that politically volcanic land, to the extent of supplying a share of the military and naval forces necessary to put

down revolts against Great Britain, perhaps in the whole Moslem world. War in Arab lands, with the resultant slaughter likely to follow, must be avoided. Senator Josiah W. Bailey, of North Carolina, wisely cautioned Secretary Byrnes to

keep hands off the controversy, as the United States has "no business undertaking to establish any sort of a state in Palestine."

DAVID GOLDSTEIN
Boston, Mass.

ENCHAIN THE ATOMIC BOMB

AS one contemplates the fears and difficulties that truly demonic contrivance, known as the atomic bomb, is causing us, there come to mind certain old legends which tell of men who had conjured an evil spirit and secured for themselves its services. Repenting of their sinful contract and conduct they strove to be rid of the vile creature, in whose power they were. But try as they might, they could not break their contract because the demon had faithfully carried out his part by granting his victims what they had asked for—riches, power, fame. Their fate was sealed.

Will our nation, will mankind be more fortunate than were the victims of their own folly the old legends speak of? Will it be possible to do with the atomic bomb what was done with the gold hoard of the Nibelungen, which was submerged in the waters of the Rhine, in order that the cursed treasure should no longer breed evil? If this monstrous product of human ingenuity is to be made innocuous, more than mere good intentions will be needed. We must begin by revising, in the first place, what has become "a custom of warfare," to bomb open cities by any of the many means now at our command. The atomic bomb is merely "the acme of perfection," the most highly developed instrument of organized mass murder. A new code of law pertaining to peace and war must outlaw all indiscriminate bombing of cities in the interest of civilian populations. We should adopt measures similar to those observed in former centuries.

Prior to the beginning of a siege, surrender of a fortified city was demanded, security of life and property being guaranteed. Only after the surrender had been refused, did the cannonading begin. In the course of time, the demand to open

the city gates to the besiegers was repeated, accompanied by the threat that, in case of refusal, the city would be taken by force. Which meant, that many citizens would be slain in the final effort to defend their community against the aggressors and that the victorious troops would be permitted three hours of pillage. Such was the accepted law of war.

It should not be impossible for the nations, whose representatives met at San Francisco, to agree that henceforth no open city may be bombarded until due notice has been served on its inhabitants to evacuate the place. Such a policy may appear prejudicial to the interest of the attackers; but this is true also of the rule that a declaration of war should precede the beginning of hostilities. Because of their action against Pearl Harbor the Japanese were accused of having transgressed an accepted rule of warfare commonly observed by the nations of the West. By the same token announcement of the intention to bombard even a fortified city, such as Paris was in 1870, was the rule. On January 22, 1871, Elihu Washburne, our minister to France at that time, entered in his diary this statement: "At two this afternoon went to Dr. Kern's, to consider Count de Bismarck's answer to our letter *in regard to the bombardment without notice.*"¹)

While ropes were made by hand, men working in a ropewalk were obliged to walk backwards to accomplish their task. Thus at times it is wise we should retrace our steps and make a new start. The reconstruction of the law of peace and war is indeed one of the most serious tasks imposed by existing conditions on the present generation.

F. P. KENKEL

¹) Reminiscences of the Siege and Commune of Paris. Scribners Mgz., Vol. 1, 1887, p. 178.

"In vain, Gentlemen, have we decreed equality in charters," exclaims the famous Lacordaire; "pride only ratifies its proclamation in order to humble those who are higher than ourselves, and not to lift up those who are lower."

Warder's Review

Evil Symptoms

EVEN before the Secretary of State had made his startling declaration that Europe was to be thrown to the Red bear, the *Catholic Times*, of London, closed an editorial on "The Growing Danger" with the statement:

"They who labor to build the world see their efforts frustrated even as the builders of the Tower of Babel saw their work brought to nought. And for the same reason, the workers are not one in thought or word. There is lacking the good will necessary for co-operation, and the lack arises from that disease of the modern world—lust for power."

In the meantime, the small nations stand helplessly by, fearful of the future. The foundations they helped to lay at San Francisco appear to vanish before their very eyes in the quick-sand of international anarchy.

Wages and Prices Should Be Correlated

A VERITABLE flood of newspaper articles, pamphlets and speeches on the vexing wage problem suggests, before all, the thought that a social wage policy should go hand in hand with one intended to influence the formation of prices. We must recognize the co-relation existing between the two. To this extent President Truman's and the Unions' demand is reasonable; the wage to be agreed upon between the contending parties should not be merely added to the price of a product regardless of the true cost of production. Such policy approaches an attempt to establish a just price.

Experience long ago demonstrated that an increase in wages is, in most cases, at once reflected in increased prices of goods or services. Capital assumes no or a minor share of the added cost of production. Labor is, therefore, faced by the alternative to ally itself with the enterpriser and to impose a new burden on consumers, including those of their own class, or to direct its efforts, in the first place, against their employer with the intention of obliging him to assume all or at least part of the added cost of production.

Such a policy has, evidently, much to recommend it. But, however equitable it may be, it will not be an easy matter to establish it in practice.

The effect of increased wages, shorter hours, the expense of vacations with pay, etc., on manufactured products, may in many cases not be recognizable at the beginning of the new state of affairs. Is the enterpriser then to assume the risk of selling the output of his factory at a loss? Must experience demonstrate what was not predictable when the new wage scale was introduced? Or should he be obliged to cover losses from any existing surplus, in expectation of greater profits from increased sales?

Nevertheless, the adoption of a policy based on the correlation of wages and prices is a pressing one. The problem deserves to be deliberated, as does that of the prevailing formation of prices.

We have, fortunately, discarded the doctrine that everything will be well with the world if, what was called "the free play of economic forces," is permitted full sway. Why not give thought to the possibility of returning to the just price? The solution of more than one of our social problems would prove easier once we achieve this goal.

Slogan or Threat

PRESUMABLY the Jewish Consumptives' Relief Society of Denver is a worthy philanthropic undertaking. But why should its president, Mr. Philip Hillkowitz, not stick to his last in the appeal for funds recently distributed? Why should he proclaim, in the language of the rationalists of the eighteenth century, that, V-E day having finally come,

"We now can look forward hopefully to that other important day which will mean Complete Victory over all foes of human liberty, tolerance and enlightenment."

Who are these foes, and who are "we" that now look forward to that other "important day"? Catholics who have in mind the injustices, the inhumanities and the lasting injury done to religion, their Church, and Christian culture in general by a generation of men whose battle cry was identical with Mr. Hillkowitz's slogan will wonder whether on that hoped for day of "Complete Victory" a new goddess of Reason is to be set up as was done in Notre Dame de Paris in 1793? Or will her name be Progress or Technocrata?

Eye-witnesses describe the goddess, probably the concubine of the printer Momaro, as clothed,

though scantily, in white tunic, purple girdle, and an azure mantel. Incense was burnt before her, and hymns were sung, of which the following verse is a specimen:

Descende o Liberte, fille de la Nature;
Le peuple a reconquis son pouvoir immortel:
Sur les pompeux debris de l'antique imposture.
Ses mains relevent ton autel.

The "pretentious debris of an ancient imposition," to which the third stanza refers, is of course, Catholicism. Liberty and Tolerance were demanded and abused by the philosophes with the intention to destroy the Church. What came to be known in the second half of the eighteenth century as the Enlightenment attacked religion on a broad front. A non-Catholic theologian, Trölsch, certainly an acceptable authority, states that "the quite generally observed attack on the super-naturalism of the Church, and its practical results, together with a certain unity of methods resorted to for this purpose, give to the Enlightenment its unified character." It, therefore, came to be, to quote Trölsch once more, "the first all-embracing and principled opposition to the dualistic-super-naturalistic body of religion."

The enlightenment conceded to human reason unrestricted power while rejecting all authority. Its final goal was the glorification of naturalism in all of its various aspects, in opposition to super-natural, revealed religion. Much of the dead-sea food of our days has developed from seed sown by the apostles of rationalism and the enlightenment. We, meaning Catholics, are not at all desirous for that "other important day" to which the charitable appeal from Denver refers. We have had many a foretaste in the course of the past one hundred and fifty years of what "Complete Victory" of the practical results of the doctrines referred to would be like.

On Leisure

AMONG the crimes that may be laid at the door of those responsible for the Industrial Revolution and the selfish use made of machinery is that of having robbed "their hands" of leisure. Not merely the tempo of work was accelerated but the hours of work were extended, while women and children were enslaved. In consequence, the majority of factory workers, in England at least, no longer knew how to make decent use of their holidays.

By now opportunity for leisure has been re-

turned to the great mass of workers of Europe and America. Further extension of leisure time would result from the thirty hour week which some labor organizations of our country believe they should insist on as a means to attain full employment. But what use of the time, which would be theirs, would men and women make?

When the French Socialist Paul Lafargue wrote his defense of "The Right to be Lazy," a refutation of the 'right to work of 1848,' he did little more than reclaim a privilege enjoyed by tribes whose members were certainly not "the noble savages" of Jean Jacques Rousseau's dreams. But one must forgive this writer's attempt to preach a gospel so greatly at variance with the noble principle that man is destined for work as the bird is for winged flight. He knew "work" only as it was in the early days of industrialism, when the modern work shops had become, as he says, "ideal houses of correction, in which the toiling masses are confined, and in which not only the men, but women and children also, are condemned to twelve and fourteen hours of compulsory labor!"¹⁾

Although a socialist, materialist, and anti-clerical, this Frenchman knew there had been a time when the workers were not exploited for the sake of that soulless thing called capital. And having claimed that the insistence of the Church in medieval times on the observance of the fifty-two Sundays and thirty-eight Holydays each year "was the great crime of Catholicism, the chief cause of the irreligiousness of the industrial and commercial bourgeoisie," he states, what to him appeared the only worthwhile result of the curtailment of labor by a series of holidays: "They (meaning the workers) had leisure to taste of earthly pleasures, to cherish love, to make and to keep open house in honor of that great god—LEISURE."

We may leave the socialistic author with his strange "discovery." Leisure, not earned by toil, performed in accordance with those higher motives that should ennoble all work, devoted merely to the satisfaction of sensual pleasures, will drag down men and make them slaves of their passions. Leisure has a manifold purpose. While it should grant the body the opportunity to relax and recuperate, leisure must be used to foster the well-being of the whole man. Far less even than bread do amusements and pleasures satisfy man; leisure means, if men are to be benefited thereby, that the requirements of

¹⁾ Loc. cit., Transl. by Dr. Harriet E. Lothrop, N. Y., 1898, p. 10.

body and soul, and not merely those of man's physical nature should be satisfied.

Lafargue erred when he wrote: "O laziness, mother of the arts and the noble virtues, be thou balsam for the pains of mankind."²) Our wise

forefathers knew better; they loathed laziness; they knew it promoted vice. But so does ignoble work. Leisure on the other hand is a blessing, when men know how to use it properly and to benefit by it.

Contemporary Opinion

THE large-scale slaughter of noncombatant civilians by bombing is a heinous crime against the elementary principles of morality. It is a crime of which many nations have been guilty during the present war; but the United States of America, not on account of greater ill will, but on account of greater military efficiency, has perhaps been more guilty than other nations. It is sad to reflect that our own beloved country must go down in history, along with Vandals, and Huns and Turks and Monguls as a nation notorious for enormous destruction of cultural monuments and the slaughter of inoffensive civilians.

FR. PAUL HANLEY FURFEY, Ph.D.
The Catholic University

The energies of great philosophers, the power of the press, the film and the radio have all contributed to the befuddlement of mankind; and as the flood of brilliant, baseless and contradictory opinions swirls round him, we can understand how the man whom secular education has progressively despoiled of principles finds the line of least resistance to be an accommodating and self-pitying acceptance of uncertainty. Not only does this mood leave mind and body free to plunge into an infinite variety of "experiences," but it is also capable of attractive artistic expression, and can even present the appearance of a virile and dignified philosophy (according to taste). I imagine there are few of us who have not been tempted to give up the wearying intellectual effort which sanity demands of us, to abandon the clear and complete philosophy of the Faith in favor of some partial simplification which offers to break the strain. But it would be indefensible to let sympathy and understanding blind us to our duty, which is to oppose the formlessness, the nerveless drift towards chaos of contemporary opinion.

The coherent philosophy of the Catholic Faith, the living reality of corporate Catholic life (in

brief, the Church) is the only power capable of meeting this final and fundamental challenge to the dignity of Man and the honor of his Creator. And it is important for us to realize what the thing is with which we have to grapple: not sectarian tradition, not political antipathy nor "scientific" dogmatism (though all these things survive) but primarily the decay of the intellect, the weakening of the very soul of man.

We have to stop the rot. And may the Lord have mercy on our insufficiency.

HUMPHREY A. JOHNSON

Only 150 years have passed since Wordsworth found it bliss to be alive in France, where Liberty, Equality and Fraternity were established and the Goddess of Reason was enthroned. In our day, as Arthur Koestler puts it in "The Yogi and the Commissar," "Russia became the Kingdom of Heaven for those who most keenly felt that Paradise was lost." Just as the fall of the Bastille seemed to bring at a stroke that all that the oppressed desired and the wise advocated had been realized, so in our generation many welcomed the Soviet Revolution as the fire that would consume evil and leave mankind purified to write history anew . . .

The more fervent the faith, the greater the disillusion; the more searing the contempt for those who do not repent their error. But since all the Left have in some degree bet their spiritual money on the Soviet Revolution, we are all the poorer for the discovery that Russia today plays the game of power-politics ruthlessly and with no very apparent idealistic purpose. Radicals felt just the same when the first Consul turned into the Emperor of France . . .

Koestler's indictment of the Soviet Union amounts to this: It is a country in which there is no Liberty, economic or political; in which Equality has been abolished in favor of dictatorship of the bureaucracy, which has turned into a privileged class with its "proletarian millionaires"; in which there is no longer any Fraternity

²) Ibid., p. 41.

with Socialists outside its frontiers. If there is Fraternity within Russia, Koestler knows nothing of it, and most of us, it must be admitted, know very little. All the ideals of the Revolution have been betrayed, and Russia is now merely a "state capitalist, totalitarian autocracy." Further, the Left must throw off the delusion that Russia's development is to be explained by the zig-zagging necessary to achieve Socialism. The ship has tacked so much that it now sails in the opposite direction.

KINGSLEY MARTIN
New Statesman and Nation

In our time the tendency towards a universal association is more evident than ever before in history. There are factors, previously non-existent, which will ultimately by dint of pressure, shape an association. For example, the common man is gradually becoming aware of a community of interests; there is easy communication of ideas and in spite of atrocities there is innate sympathy of the human character, which persists because of the fundamental decency of human beings. Approached from the simplest and broadest aspect, the essential considerations must be the unity of the human race and the diversity of communities; hence any attempts to establish an international order without due regard for the demands of the natural law broadly outlined for us in the Ten Commandments, and of the law of nations (confining ourselves to the minimum of safe-guidance) . . . are doomed to failure.

Catholic News
Port of Spain

Ideas precede, and become the prelude to deeds. If we are now living by the ideas which others held twenty-five years ago, and which led elsewhere to dictatorship, we are traveling toward the final dismal end which the people under the European dictatorships have already reached. We do not now see the full measure of the restriction upon our freedom which is involved, nor did the people of Germany see it when they first entered on the road that was to lead to national socialism. The road was the planned economy. It was lined at first with the false promises of prosperity and security and freedom. At its end was neither prosperity nor security nor freedom. It was only a short cut to serfdom.

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Fragments

THIS was said by Msgr. Ronald Knox in his panegyric on Newman at the Birmingham Oratory: All lovers of truth ought to celebrate October 9 (the day of Newman's conversion), otherwise they must celebrate the 26th (date of the Russian Revolution).

In "Notes By the Way," one of the *Nation's* weekly features, Margaret Marshall takes to task the Supreme Potentate of Filmdom with the statement: "After all, for \$150,000 a year Mr. Johnston could hardly do less than maintain (in regard to the film "Mildred Pierce") the low traditions of his office."

An editor, or writer, or speaker, so Pope Pius XII declared on a recent occasion, who is conscious of his lofty vocation and its responsibilities, is always alive to the obligation he has to the thousands of millions of people who may be strongly affected by his words, to give them the truth, and nothing but the truth, as far as he has been able to ascertain it.

From Grenada, one of the lesser Antilles, comes the enlightening thought expressed by "Candidus" who invites from readers of the local *Commentator* comment on the following statement: "The social services in a modern State are the insurance premiums which capitalism pays on its life policy." "If that be so, the schemes must be carefully scrutinized," adds the *Catholic News*, of Port of Spain.

Today, the men who ordered the first atomic bomb to be dropped, we read in a Catholic weekly of Great Britain, bear the full responsibility for the future. The new warfare has begun. Men ask themselves how it will end and what other nation has reached the same results of devilish research.

In our age Materialism, so William Samuel Lilly thought, has taken the place of morality, egotism of theism. The individual is now the lawgiver and his own law: self-deification, auto-latry—*quisque sibi Deus*—is the real creed of millions.

THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

Pius XII Speaks to Women

BECAUSE its contents is of such evident importance, the address delivered by the Holy Father to Italian women on October 21st, should be read word for word. It will be found to be an inexhaustible mine of sound principles, inspiring thoughts and common-sense directives. It has been called "an Address on the Political and Social Obligations of Women." Unfortunately headlines in newspapers and Catholic weeklies have stressed the word "politics" to an extent not warranted by the meaning of the Pope's words on the subject.

Pius XII, speaking on so timely a subject, had in mind the whole woman and her position in a society that is undergoing rapid changes of a political and economic nature. In fact, our very time is in travail, the results of which may be a terrifying monster. Because so much depends upon women and the influence they are able to exercise, the Holy Father discussed so many aspects of the problem to which his address was devoted. For our present purpose it may suffice to quote those of his statements which refer to conditions particularly unfavorable to the sanctity of the family and woman's dignity. The Pope said in this regard:

It is beyond dispute that for a long time past the political situation has been evolving in a manner unfavorable to the real welfare of the family and women. Many political movements are turning to woman to win her for their cause. Some totalitarian systems dangle marvelous promises before her eyes of equality of rights with men, care during pregnancy and childbirth, public kitchens and other communal services to free her from some of her household cares, public kindergartens and other institutions maintained and administered by government which relieve her of her maternal obligations toward her own children, free schools and sick benefit.

It is not meant to deny the advantages that can accrue from one and the other of these social services if properly administered. Indeed we have on a former occasion pointed out that for the same work output a woman is entitled to the same wages as a man. But there still remains the crucial point of the question to which we already referred. Has woman's position been thereby im-

proved? Equality of rights with man brought with it her abandonment of the home, where she reigned as queen, and her subjection to the same work strain and working hours. It entails depreciation of her true dignity and the solid foundation of all her rights which is her characteristic feminine role and the intimate co-ordination of the two sexes. The end intended by God for the good of all human society, especially for that of the family, is lost sight of. In the concessions made to woman one can easily see not respect for her dignity of her mission but an attempt to foster the economic and military power of the totalitarian state to which all must inexorably be subordinated.

On the other hand, can a woman perhaps hope for her real well-being from a regime dominated by capitalism? We do not need to describe to you now the economic and social results that issue from it. You know its characteristic signs, and you yourselves are bearing its burden. Excessive concentration of populations in cities, the constant, all-absorbing increase of big industries, the difficult and precarious state of others, notably those of artisan and agricultural workers, and the disturbing increase of unemployment.

To restore as far as possible the honor of the woman's and mother's place in the home—that is the watchword one hears now from many quarters like a cry of alarm, as if the world were awakening terrified by the fruits of material and scientific progress of which it before was so proud.

Let us look at things as they are.

In closing this particular part of his address, the Pope said:

We see a woman who, to augment her husband's earnings, betakes herself to a factory, leaving her house abandoned during her absence. The house, untidy and small perhaps before, becomes even more miserable for lack of care. Members of the family work separately in four quarters of the city and with different working hours. Scarcely ever do they find themselves together for dinner or rest after work—still less for prayer in common. What is left of family life? And what attractions can it offer children?

The truth of these statements is evident; the question is, will we tolerate existing conditions or will we work to heal the leperous sores of society?

Family Aid

Why Day Nurseries

AMONG other Resolutions passed in support of issues which vitally effect packinghouse workers, District No. 1, United Packinghouse Workers of America, of Chicago, one demands continuation of Pre-school Nurseries. This particular declaration throws light on some of our post-war problems and the tendency prevailing among women now gainfully employed to continue to work for wages. The Resolution declares:

"Whereas, many children throughout the City of Chicago will be deprived of adequate care if the pre-school nurseries are closed on October 31, as now planned; and,

"Whereas, many wives of servicemen are still forced to work to provide homes for their families, and inasmuch as some husbands will never return to their families, the need for places to leave their children may be present for sometime to come; and,

"Whereas, we know that the end of hostilities did not bring about the immediate return of fathers to their families and provisions should be continued for the care of these families so long as the need exists; and,

"Whereas, closing of these schools will cause an even greater sacrifice on the part of many wives who have already given much to attain victory; therefore, be it

"Resolved, that child care nurseries be maintained throughout the city."

That the Central Bureau so persistently advocated the increase of playground space at St. Elizabeth Day Nursery, St. Louis, was due in large part to the convictions expressed in the Resolution adopted by District No. 1. UPWA, sometime early in September. Those in charge of our Day Nursery discovered that it was imperative for the wives and widows of many servicemen to continue to work. A particularly pathetic case of this kind is that of a young widow with one child, whose husband was killed in Europe. She receives no compensation whatsoever, because her husband had neglected to transfer his insurance from his mother to his wife after marriage. The grandmother, who receives the insurance payments, refuses to do anything for the child, unless its mother gives it into her custody.

In the nation's capital no less than twenty-three Day Nurseries, conducted by the Government, were to be closed and five more in nearby Alexandria, Virginia. The mothers of these children, 1508, many of them employees of the Government, protested and the American Legion also voiced opposition to the contemplated measure, because the fathers of many of the children were still in the armed services of their country. Newspapers pointed out that there were many "private nurseries" in the city, which did a thriving business! It seems, therefore, that the institutional care of children and old people have, under present circumstances, become a source of profit!

Catholic Social Action

The Sodality in the Service of Workers

WHILE the Sodalities of the B. V. M., the first one of which was founded in Rome in 1563, were intended to devote themselves chiefly to the promotion of the spiritual life and the cultivation of Christian morals among students, works of charity were by no means neglected. In the course of time and with the founding of Sodalities comprised of men of mature age, these congregations met many needs of a kind provided for today by St. Vincent de Paul societies and other organizations. A report from Trieste, written in 1636, states, for instance, charity is a chief concern of the Sodalists. To settle disputes is the duty of those, so this account declares, who from their office are called peace-makers (Pacificatores). To visit the sick, provide

for the poor and homeless were activities quite generally practiced by the members of sodalities. It is reported from Ignolstadt in Bavaria, the seat of a famous University—the great missionary of the Southwest, Fr. Eusebio Kino, S.J., had studied and taught there—that a sodalist had bought up all shameless pictures secretly offered for sale and burned them, and that his example was imitated by those who had previously procured such pictures. Not a few sodalities engaged in the distribution of good books; one, the Citizens Congregation of Mary of Victory, even had books printed at its expense. In Cologne the Book of Rules of the Congregation of the Three Magi insisted that any member who had been intoxicated, even though it be unintentionally, should be held to fast on the following day and to give as much

to the poor as he had squandered senselessly by intemperance.

Four hundred years after the organization of the first sodalities in Europe proof comes from India that this institution has by no means lost its potency. Fr. A. M. Espasa, S.J., writing from Amand (Kaira District) relates:

The Sodality among the working classes of India is an excellent school of Christian sanctity, preparing its members for the daily apostolate through the performance of daily duties in every day surroundings. In the villages the Sodality has been found to be a real nucleus of Catholic Action. In the factory it is a leaven of industrial justice, charity, and peace, purging from every day life those vicious influences which arise from pagan environment.

Ahmedabad with over a hundred mills constantly attracts to itself hundreds of Catholics from the villages. Thus a new missionary problem is created, and a large field for social work. In the mill area there is a nucleus of 2000 Catholics to serve as a base, and already four Catholic schools with 200 pupils are doing good work at strategical points in the area. Yet all our hopes are placed in the "Mandali" or Sodalities of Our Lady, which have worked with great energy for the last six years.

One of the first instances of common action by the Catholic workers, led by the Sodalists of the mill area, occurred in 1940. The 5th of December had to be celebrated by the workers of Ahmedabad as the "Workers' Day," a holiday, to commemorate the 22nd anniversary of the A.T.L.A. (Ahmedabad Textile Labor Association). The Sodalist workers made of it the Catholic Workers' Day. They attended Mass in the morning and a big "Sabha" (meeting) in the evening. The speaker dwelt chiefly on the character of the two main Labor Associations of Ahmedabad, the A.T.L.A. and the Communist "Kamdar Union." Among the resolutions unanimously passed by the Catholic Workers present, one stressed the need to approach the authorities of the A.T.L.A. and to request them to negotiate with the Mill-owners Association they should declare Christmas a holiday for Christian Workers. Two days later the Millowners Association sent a circular to all the Associated Mills of Ahmedabad to the effect that Christmas day should be a holiday for the Christian Workers.

The same Sodalities inaugurated in 1941 a Gujarati Club and a "Gayantoli" (a choir) as sections of the Sodality. On two occasions, in March

1942 the "Gayantoli" broadcast songs, garbis, and plays for the Ahmedabad local broadcasting station. After the annual Rally of Sodalities of the mill area, many non-Catholics asked for instruction and baptism, and the Christmas and Easter celebrations are frequently preceded and accompanied by a good number of baptisms of adults. Every year the Sodalities organize a three-days mission to the millhands. Some 600 men and women take advantage of the proffered occasion. They also organize attendance at an Annual Thanksgiving Mass for the Catholic employees of the Ahmedabad Mills.

At present the greatest need is for a real centre with its Church, its priest, its school, all situated in a large compound, which will be the real home of the workers. A suitable plot has been offered, but the prices of city land are almost prohibitive. Yet a large number of the Sodalist workers have decided to devote part of their pay to this undertaking, until a sum sufficient to build the intended Catholic Social Center has been attained.

Another prosperous Sodality for workers is active in the town of Petlad among the Catholic Workers of the five Textile Mills of the city. Here is the description of the last annual "Sabha" (or Rally), held at the Juni Mill compounds. There was a large crowd in attendance. After a plate of rice and dal had been served to each of the visitors, the "Sabha" began. In the beginning a little girl spoke up and made the offering of the Sabha to Our Lady and garlanded her. Then one of the veteran sodalists spoke on the Sodality and Catholic Action, showing practically how the sodality becomes the instrument for the promotion of Christian life among the mill-hands. The second speaker attacked the pagan customs which are still observed in many families, showing the foolishness of such practices, which, besides offending God, result in so many evils of a material nature. The third speaker had for his subject the uplifting of their "jat" (caste) and the means necessary for the attainment of this end: love of work, desire for education, membership in the Catholic Co-operative Credit Society, war against the pagan abuses, which produce only material and spiritual poverty. The speeches were mingled with charming folk dances and scenic plays by the Girls and Boys Sodalities. The Sabha ended with the consecration of the Catholic Workers of Petlad to the most pure Heart of Mary and the announcement of officers for the ensuing year. Next morning 25 young men were enrolled as members in the sodality. More than 350 sodalists ap-

proached the Holy Table. A good many of them had to work during the night in the mills, and, to abstain from drinking tea or water during their work, meant a big sacrifice. The feast ended with a procession along the public streets of Petlad, the band enlivening the occasion and sodalists proudly wearing the medal of their Queen and Mother.

The sodality among the working classes of India is essentially an apostolate of Catholic Action. Its program is admirably adapted to the actual needs of India. It stands for the home, for Christian education, for industrial peace, for

charity and justice, and for the purging from everyday life of those vicious influences which arise from a pagan environment. It offers a shortcut to sanctity, as it proposes an ideal of Christian life under the special care of Mary, and Marian devotion is the most natural way to lead our neophytes to Jesus. In the words of Pius X, we "count on the Sodality of Our Lady to obtain for the Catholic Church of the future (in Ahmedabad Mission) all that is good and all that is strong, to infuse with the Christian spirit Catholic society."

Mutual Aid

Against Compulsory Arbitration

A HEAVY run of strikes, the merits of which outsiders were rarely able to weigh and judge, have helped to promote the opinion that compulsory arbitration should prove a remedy for what is in fact a real evil. The results of a wide-spread poll, conducted by the American Arbitration Association, demonstrate, however, that at present at least qualified opinion favors voluntary rather than compulsory arbitration. The outcome is of more than ordinary significance because the opinions expressed are those of corporations, labor unions, and of a representative cross-section of what, for lack of a more appropriate name, is called "the public." Moreover, instead of making a selected sampling from among a few hundred persons, over 35,000 ballots were distributed. One went to the head of each of the leading 10,000 corporations throughout the whole country as well as to each member of the various committees of the National Association of Manufacturers. Comparable complete coverage of labor unions was made. The public in the person of Government officers, professional men involved in labor-management relations and other individual cross-sections completed the total.

Over-all returns show that 69.7% favor voluntary arbitration of labor disputes as against 30.3% who favor compulsory arbitration. Breaking the final judgment down into the various groups, unions voted better than 4 to 1 in favor of voluntary while corporations as a whole voted less than 2 1/3 to 1. A surprising factor was the vote of the AFL Unions, while 3 to 1 in favor of voluntary, was a lower ratio than in the CIO which was well over 6 1/2 to 1 in favor of voluntary. The Editors of Labor Papers voted 8 to 1 in favor of voluntary. The professional group

voted 11 1/2 to 1 while miscellaneous personal expressions were just over 2 to 1 in favor of voluntary. In other words, the over-all vote in favor of voluntary arbitration is 2 1/3 to 1.

Those who voted in favor of compulsory arbitration were asked to express an opinion either for or against a Government agency supplying the arbitrators. Nearly 3 to 1 voted against the Government providing the arbitrators. Those who voted in favor of the voluntary principle, where arbitration would be undertaken only when the employer and the union agreed thereto, were asked to express an opinion as to how the arbitrators should be selected. Less than 4% favored the Government providing arbitrators while 76% favored selection by agreement of the parties. The remaining 20% were in favor of the naming of the arbitrator in the first instance by some impartial agency—not Governmental.

From this and the Gallup poll on the same subject it appears, as the A.A.A. press release points out, that there is wide-spread confusion regarding the essential difference between "compulsory" and "voluntary" arbitration. We, on our part, do not accept the Association's definition of the former. Namely, it means that "irrespective of the wishes of the (opposing) parties, they are compelled to arbitrate." This is only one form of compulsory arbitration; it is unobjectionable, if the decision to write it into a labor contract is left to management and the unions. Arbitration is in truth compulsory whenever the final finding of a court of arbitration may be enforced by the State. New Zealand, in 1894, adopted an "Act to encourage the formation of Industrial Unions and to facilitate the Settlement of Industrial Disputes by Conciliation and Arbitration" which provided heavy fines for non-observance of the Arbitration Court's decisions.

Back to the Land

A Warning

A COMMENDABLE effort to protect land-hungry veterans of the Second World War against the hazards and disappointment that result from buying poor land or abandoned farms even, has been inaugurated in the Empire State. An organization called the "Farm Location Service," with headquarters in the State College of Agriculture at Ithaca, has been established and is assisted by an advisory committee in each of fifty-six counties of the State.

These men are practical farmers, are well informed, and have already helped a number of veterans interested in farming. The county agricultural agent is the secretary of the committee in each county. Several of the counties have published booklets describing their agriculture, the opportunities and pitfalls. A veteran could do no better than to get the facts in the county where he plans to settle, Dr. Van B. Hart of the economics department at Cornell University has said.

The average veteran of World War II will have a maximum of \$300 of mustering-out pay plus a few hundred dollars of savings. This sum is pitifully small compared with what it takes to buy and equip a good farm, according to Dr. Hart, who explains:

"There has been much misunderstanding about the farm loan provisions of the 'G.I. Bill.' This bill does not give the veteran a nickle with which

to buy a farm. It simply says that if a veteran can get someone to loan him the money to buy a farm, the Federal Government may write a sort of insurance policy on a part of the loan. Little chance appears, therefore, that the average veteran will get a G.I. loan that will set him up in business on a good farm."

The best way for a person with limited capital to start farming is to take a job as a hired man on a good farm, says the farm management professor. If he makes good, it will not be long before he has a chance to rent a good farm or buy one with a small down payment.

"If the returning soldier is allowed to sink his savings in an abandoned farm, which practical farmers have found cannot pay, it may mean one more embittered veteran and one more family on relief."

Almost everywhere farms consisting of depleted land are a problem with which those contemplating the purchase of a farm should become acquainted. It is not only the soldier of yesterday that needs guidance regarding available farms suited to his means and intentions. Professor Hart's warning applies also to others contemplating return to the land. He says: "The day of homesteading is past, and unless proper guidance is given our land-hungry veterans, plenty of trouble lies ahead. After World War I, many returning veterans sunk their savings in abandoned farms and ended up on the relief rolls."

The Red Plague

IT appears that Communism has made far greater inroads in India than is known outside of that vast country. "I am deeply grateful to you for sending us those excellent pamphlets and leaflets," writes a missionary. "They are very useful as they furnish so much material which we can use here after adapting it to conditions in this country. This country has been flooded with communistic propaganda and the minds of non-Christians, having no clearly defined moral principles to guide themselves by, fall an easy prey to all this false teaching. We are trying our best to

counteract this influence by distributing literature and supplying articles to the secular press. Most magazines and newspapers are only too glad to have these articles. In such ways people are taught not only correct social doctrine but much of the natural law and Christian principles on which this doctrine is based."

Another letter states: "Your books and magazines have been received. We deeply appreciate your kindness and co-operation in assisting us to stem the tide of Communism in our country, and for this we are sincerely grateful to you."

Christian fraternal charity is a force more potent than mere humanitarian brotherhood or political socialism.

D. O'M.

SOCIAL REVIEW

Catholic Social Action

ALTHOUGH only a little over a year old, the Catholic Book Crusade, of Patna, India, has printed or issued Catholic books, pamphlets and other publications valued at \$35,000. This was made possible by the zeal of 74 circles in India, Ceylon, Africa, etc., and some fifty active workers.

To their leader, Fr. Westropp, S.J., the Apostolic Delegate for India, Most Rev. L. R. Kierkels wrote: "It was indeed an almost daring enterprise in these times of difficult communications, shortage of paper and other war time obstacles. That in spite of these the Crusade has done so much shows its opportuneness as well as the zeal and generosity of the members and workers."

FROM October eighth to the tenth the International Federation of Christian Trade Unions met at Brussels. The delegates represented affiliated organizations in the following countries: Belgium, the Netherlands (the Catholic and the Protestant Federation), France, Switzerland, Luxembourg, and the Basque "Solidaridad de Obreros Bascos." A delegation from Quebec was expected to attend but did not arrive in time.

Henri Pauwels, president of the Belgian Christian Trade Unions and a former cabinet minister, was the chairman of the Congress. He was also elected president of the International Federation. The general secretary is Mr. Serrrasens; headquarters are at Utrecht in Holland.

Resolutions were adopted, demanding the participation of the International Federation of Christian Trade Unions in the International Labor Organization as well as active participation of labor union movements in the building of peace.

Local Self-Government

FEAR of slow debilitation of the governing powers of local units has been expressed by the Blue Earth County (Minnesota) Council of Intergovernmental Relations which is completing a sixteen month survey of local government functions. It has been disclosed that in this one county there exist no less than 298 government agencies with 694 officers and employees to govern fewer than 37,000 people. Comparatively, the township dollar is spent with care and economy. "County government is in many ways the most democratic and the most efficient and responsive in our governmental system," the Council states.

The study is one of three similar investigations sponsored by the Spelman Foundation of Washington at the request of the United States Bureau of the Budget.

Projects under full-time research directors have been set up in Henry county, Indiana; Cloquet county, Georgia, as well as in Blue Earth county, Minnesota, to "find out exactly what is happening to local government under the impact of federal grants and federal regulations."

War and the Family

IT appears from the symposium on "American Society in Wartime," edited by William Fielding Ogburn, that the impact of war and the devastating disorganization of our economy, reveal tendencies toward instability in family relations which have their roots in the fast-moving historical development of secularized human relationships as seen in hurry-up weddings, breakdown of traditional primary controls, and the general attitude toward marriage, "If it works, we win; if not, what have we lost?"

The exodus of married women into industry for whatever reasons, not all patriotic, and the freedom of wartime coupled with the protection of married status, have created a problem for these women which they alone must face after the war and, in all probability, face in areas of genuine hostility. While freedom is generally speaking a blessing, many women will find it a problem. Closely related to the problem confronting the family is the problem of crime, more particularly, juvenile delinquency.

Women Want to Retain Jobs

ONLY one out of every five women war workers in the Baltimore area planned to give up work after the war, according to a survey of the Women's Bureau. The survey, which was conducted in the early part of 1945, indicates that 132,000 out of the current 165,000 women workers in the area wished to continue working. Self-support, and often support of other members of the family, was the primary reason for continued employment. This reason holds for 90 percent of those wanting postwar jobs. Economic reasons, other than support, are revealed by the survey. They include such factors as saving for a child's education, and payment on a home acquired during the period of wartime prosperity.

The survey revealed that twice as many women want to keep on working in manufacturing plants, and Government establishments as were employed in these industries in 1940. However, the number of women planning to withdraw from the trade and service industries exceeded the wartime expansion in these fields. The survey revealed that the average weekly take-home pay in war plants was \$34 as against \$21 in stores and laundries.

Immigration

MEXICO has tightened its policy of immigration by giving preference to farmers, industrialists, and investors. Although no great wave of immigration is expected for the next two years, a preferential system of immigration will be put into use by most Latin-American States which will favor technically equipped people willing to work at farming or building up industry.

According to officials of the Demographic Institute Mexico will provide a haven for political refugees, but will restrict the immigration of businessmen unless they invest a minimum of 20,000 pesos and post a bond.

Catholic Trade Unions

THE French Canadian Catholic Workers' Federation (*Confederation des Travailleurs Catholiques du Canada, C.T.C.C.*) discussed post-war problems at its Conference which was held at Sherbrooke late in September. The Federation's post-war plan consists of six articles dealing with "The Re-Integration of the Veterans," "Industrial Democracy," "The Role of the Public Authorities," "Employers," "Workers' Organizations," and "Woman Labor."

The Federation's president, J. Albert Charpentier, declared that now that Nazism and Fascism have been defeated the situation of the world is still full of dangers and uncertainties, as indicated, for instance, by the possibilities of the atomic bomb and by the ascendancy of Communism.

Zionism

IT is in No. 46 of its *Information Bulletin*, the American Council for Judaism accuses the Zionists of having returned "to their favorite device of using refugee needs for the promotion of their traditional political objectives." It is further contended that "the Zionist program is revealed in all its stark reality: a three pronged offensive: to nationalize Jews; to encourage all men to reorganize the concept of a Jewish nation; and to fulfill the political objective of that 'Jewish nationalism' in Jewish political control of Palestine."

Of two possible programs, the Zionists are said to have chosen the one Mrs. Judith Eppstein, National President of Hadassah Age, made clear when she said: "The Zionist movement is a revolutionary program organized to bring about a radical and fundamental change in the status of the Jews the world over. The sooner the world knows it, the better."

"It is precisely because those conditions are an accurate representation of Zionism," says the *Information Bulletin*, "that the American Council for Judaism came into being."

Profit Sharing

SINCE the inauguration of profit sharing a hundred years ago its benefits were voluntarily granted by employers to their employees. Now the Government of Cuba, following the trend of the times, proposes to enjoin on employers of labor the obligation to share a fixed amount with their employees.

A bill which provides that all industrial, commercial, and agricultural enterprises should give their workers a minimum of 30 percent of the net profits as a yearly bonus, was recently presented in the House of Representatives by Representative Felix Martin, a member of President Ramon Grau San Martin's party.

Oil

ACCORDING to a British source Mr. Shinwell and our own Mr. Ickes have succeeded in devising a formula for "the orderly development of the international petroleum trade" which will satisfy the American oil tycoons, safeguard essential British requirements and lead, very probably, to acrimonious Anglo-U.S. disputes as to its interpretation. In respect to new development rights, e.g., in the Middle East, the "open door" principle of equal opportunity is upheld; and the idea, which wrecked last year's draft agreement in the U. S. Senate, of imposing any sort of international control on "domestic petroleum industry" (i.e., in the U.S.A.) is now disavowed. There is no longer any talk of "fair prices" for oil or of "encouraging" the economic development of producing countries such as Iran, Iraq or Venezuela.

Up to this point Standard Oil and its associates score all along the line. There is now, however, an explicit (and welcome) clause providing that either of the two signatories may "enact any law or regulation relating to the importation of petroleum." In plain words, if Britain is short of dollars, she can claim the right to switch her purchases of petroleum (in so far as refinery capacity allows) from the U.S.A. to Middle East countries whose producers are ready to accept sterling in payment. The *New Statesman*, of London, congratulates Britain's representative, Mr. Shinwell, on this clause. But how does it square with the definition in the agreement of "orderly development" as trade "on a competitive and non-discriminatory basis"?

Bus Owners' Strike

BUS drivers' wages were recently increased by a Government ruling from \$1.30 to \$2.50 a day. The result was a strike of the bus owners.

More than 25,000 bus patrons were stranded one morning in Rio de Janeiro, and the Chief of Police had to force the owners to place the vehicles in operation again.

Occupational Training

IN its School of Commerce the University of Wisconsin has introduced a curriculum in real estate leading to the degree of Bachelor of Business Administration.

Direction of the courses will be under Dr. Richard U. Ratcliff, Associate Professor of Land Economics, well known for his educational work in real estate problems. It will be the objective at Wisconsin to prepare students for careers in various professional aspects of the real estate business, with particular emphasis on the analysis of real estate problems.

Curbing Girls' Work

GIRLS under 18 may not be employed on Federal contracts awarded after September 4, 1945, according to an order issued on August 24 by Secretary of Labor Schwollenbach.

Original prohibition of such work on contracts subject to the Walsh-Healey Act was modified in 1942 by former Secretary Perkins because of the war emergency. Before leaving office Miss Perkins had revoked the exemption, permitting employment of 16- and 17-year-olds under certain conditions, as of October. Secretary Schwollenbach's action advanced the revocation date.

Bootlegging

THE heavy taxes upon distilled spirits, both Federal and state, have proven to be a powerful incentive to bootlegging activity. Since a gallon of beverage spirits is subject to a tax of \$9 a gallon, the bootlegger stands to make large profits from tax-free transactions. Various estimates in pre-war years have placed the volume of bootlegging activity at the equivalent of 30 percent of the consumption of legal liquor.

The Internal Revenue Bureau has made increased efforts to stamp out this activity and such efforts are reflected in annual figures on arrests and seizures issued by the Alcoholic Tax Unit. In 1943, 5,654 stills were seized with a combined daily capacity of 123,561 proof gallons of illicit spirits. On an annual basis these stills could produce 37.1 million gallons of "moonshine."

In 1942, 11,372 stills were seized with an annual capacity of some 109.9 million gallons, and such seizures represent only a portion of the total number of illicit stills operating in the country. The more the taxes are increased, distillers contend, the greater incentive there is for bootlegging, with the result that legal sales will suffer as people try to avoid the higher prices.

Soil Butchery

INAUGURATED in 1934, the Soil Conservation Service, U. S. Dept. of Agriculture, soon discovered how serious was the extent and result of erosion over the entire country. It was revealed that some 50,000,000 acres of once-fertile cropland were found to be ruined for further practical cultivation, and another 50,000,000 acres were almost as badly damaged and ready for abandonment. On a second 100,000,000 acres, erosion had stripped away from 25 to 75 percent of the topsoil. And on a third 100,000,000 acres, the wasteful, ruinous process of erosion was found to be actively under way.

These 300,000,000 acres—equal to the combined extent of Indiana, Illinois, Ohio, Michigan, Missouri, Maryland, and Kentucky—were all cropland. In addition, the survey showed that millions of acres of range and pasture land had been either ruined or damaged by erosion within the past century.

The I. L. O.

IT appears to the *Catholic Times*, of London, that the conference in Paris of the International Labor Office will be an interesting sequel to the Trade Union Conference held at London. "For the I.L.O.," says an editorial, "has an enviable reputation among modern international bodies, and its members are jealous to preserve the tradition of sound, constructive work for the betterment of labor conditions throughout the world. At present Russia is not a member. She regards the I.L.O. with suspicion for its connection with Geneva."

"If Russia does join," the article continues, "how will she treat the I.L.O. rule that member governments inform their own people of the I.L.O.'s factual surveys of labor conditions throughout the world. This means that the people of Russia and of the Soviet satellites must be informed about labor conditions outside the Union; also, that the I.L.O. may have free access to information about the Soviet Union for publication abroad. The publicity is not likely to be good propaganda for Communism."

HISTORICAL STUDIES AND NOTES

FR. JOHN GEO. ALLEMAN, O.P. GERMAN PIONEER PRIEST IN OHIO AND IOWA

(Concluded)

FROM Rock Island as his second missionary center in the West, Fr. Alleman continued with untiring zeal his activity in behalf of the souls entrusted to his care. He built his first churches at Rock Island and Moline. He continued his labors at Nauvoo, Illinois. As pastor of Fort Madison he had often conducted services at Nauvoo, staying at the home of Herman Berger. In 1847 he bought from the Mormon agents one of the most substantial of their buildings for \$900. Fr. Alleman lived in one section of the building and used most of the lower part as a church. To raise the money for this purchase Fr. Alleman walked through the country to get subscriptions. He also bought the first bell hung in the tower of St. Patrick's Church at Nauvoo, which was still doing service in 1915. It was cast by Fr. Mayer in St. Louis, Mo., in 1852 and cost about \$350. Tickets were sold for an entertainment to raise the money. Fr. Alleman went as far as St. Louis to sell tickets and met with great success. The entertainment was given in the Seventies Hall, one of the main buildings of the Mormons.

Fr. Alleman always appeared in clerical dress, going about in his black cassock both at home and on his travels. He wore a black, broad-brimmed hat and looked even from a distance like the pioneer priest he was. He practiced poverty to such an extent that he remained poorer even than his Dominican brothers living in the monasteries. During his first years as a missionary his living quarters was one small room sixteen by eighteen feet, in the basement beneath his little church; this served as dining room, bed room, study room and kitchen. The small cupboard contained a handful of books on the same shelf with a few dishes and cooking utensils. During winter he himself cut firewood sufficient for the whole year; he would drag the logs over the ice from an island to the vicinity of his house or church, where he chopped them into the required length for the large fire-places in the little church, school and residence. Sometimes a log stuck out so far that he had to step over it when vested for Mass on his way to the altar.

On one occasion while they were chopping

wood, Mr. Dingman, who was helping him, saw his skin every time he swung the axe and remarked to the priest that his shirt was torn. "Well," said Fr. Alleman, "if you think my shirt is torn, I will show you that you are mistaken" and with that he pulled off a part of the garment, saying with a smile: "You see it was once torn, but I tore off that part which was torn and so it is torn no longer but only a little shorter." When questioned by Mr. Dingman Fr. Alleman stated that he possessed only one shirt and when it needed washing, he went to bed without a shirt and hung the washed one before the fireplace to dry during the night. When later Mr. Dingman told his wife the story about the "half shirt" of the pastor, the women of the parish set their spinning wheels to work and turned out six linen shirts for their pastor.

Fr. Alleman was not a bit squeamish when reminded of the holes in his garments. Once a wag pointing to the holes in the sleeves of his coat said: "Herr Pfarrer, die Weisheit shaut zum Aermel heraus" ("Your Reverence your wisdom looks out of your sleeve," playing on the word Weisheit which means both whiteness and wisdom). With his ready wit he rejoined: "Ja, und die Dummheit schaut hinein" (Yes, and stupidity is looking into it).

Fr. Alleman, as a rule possessed only one suit of clothes and the one he wore was often threadbare and patched or full of holes. When his bishop, the saintly Loras, once met him clad in such a suit, he reprimanded him mildly for his unclerical attire, and gave him a piece of fine broadcloth which some students had just brought over from France. At first he was delighted with the prospect of a new suit of clothes but by the time he arrived home he had pondered on the needs of poor missions and decided to sell the cloth; this he did and with the money bought a cheap chalice and vestment for his poor church at West Point, Lee County, Iowa. Money was surely scarce in those days, when people did most of their trading by barter. When Fr. Alleman took up a collection to get funds for completing his little church at Fort Madison, he held his colored handkerchief up to the parishioners in church on a Sunday; it contained 85 cents, the results of a full week's collection at the place.

Fr. Alleman was not only a missionary but also a school teacher, considering a Catholic school as a necessary adjunct to a church. The churches he

built in the West were very small, but he always arranged them so that they served also as schools. We know for certain that he established schools in Fort Madison and West Point in Iowa and in Nauvoo, Illinois, and that he himself acted as the teacher.

He acted also as volunteer fireman. Sometime before 1850 he received a bell as a present, which became historic in later years. This bell belonged first to the Mormon prophet Smith and served as a signal bell on a steamer owned by the Mormon leader. The boat was bought by Captain Alvord who gave the bell to his friend Alleman, when he dismantled the boat for use in the newly erected church at Fort Madison. There it served as church, school and fire bell for many years. The bell was hung in a frame-work alongside the church and Fr. Alleman rang the bell with his own hands not only for divine service and school, but also as an alarm in case of fire in the town. He himself acted as fire chief and every man obeyed his orders, Catholic as well as Protestant, for in those pioneer days every man served as a member of the volunteer fire company or bucket brigade. In 1874 this historic bell was given to the church at Hamburg, Fremont County, Iowa, but in the summer of 1914 was returned to its original use in Fort Madison.

Fr. Alleman became quite famous while in Iowa as a horticulturist. He introduced the first cultivated grape vines into Lee County, Iowa, and he also started the first nursery on the church property in Fort Madison. Many of the orchards of Lee County were started from that pioneer nursery. Wherever he found a place in a yard or garden of the town which could be adorned with a fruit or shade tree, rose bush or other shrub, he asked permission to plant one, taking the shrub or tree from his own nursery and planting it with his own hands as a gift to the owner of the ground. In 1915 a tree from the nursery of Fr. Alleman was still standing and bearing fruit; it was a pear tree located north of Fort Madison. This tree was then seventy-three years old, having been planted in 1842.

A rose which Fr. Alleman developed by budding, grafting and improving into a large double blossom of purest white became very popular in his lifetime. Plants of it were still found in 1915 in Fort Madison, Burlington and Keokuk; they were still called at that time "Alleman Roses." Thus the missionary became a benefactor to the communities in which he labored also along material lines. And Fr. Alleman, the wine-grower,

introduced the first total abstinence society in Fort Madison as early as the year 1842.

This many-sided pioneer priest of the West brought great honor to the Catholic clergy and to his own Order of the Friars Preachers, or Dominicans. He never severed his connection with that Order and lived the life of a true religious outside the walls of a monastery on his various missions. At all the places where he labored, and they were many, he spread the odor of sanctity, and fifty years after his death was still remembered as the pious pioneer priest who taught his flock by his holy exemplary life to remain faithful to their holy religion. One of his favorite devotions which he spread far and wide was the recitation of the Rosary; he urged his parishioners to make this devotion their favorite one. "I may not always have the time to say my office; the time may come when I shall be unable to read it at all, but I always will be able to recite my Rosary," he used to say in his sermons.

In addition to eleven years of missionary activity in Iowa and those spent in the parts of the Chicago diocese referred to, Father Alleman also labored in St. Augustine, Knox Co., and other places of Illinois. But the missionary career of the active Dominican Friar was drawing to a close. His health began to fail steadily and what was worse, melancholia set in, so that he had to be transferred to an institution. On November the 26, 1863, he entered St. Vincent Institution of the Sisters of Charity in St. Louis, Mo., at fifty-seven years of age. He died there July 26, 1865, and was buried from the Institution in the priests' lot in Calvary Cemetery, St. Louis. There beneath the great granite Cross in the midst of bishops and priests rest the remains of this good laborer in the Lord's Vineyard in one of seven hundred unmarked graves, self-forgetful in death as in life.

Fr. Alleman's name will always stand out prominently in the history of the Catholic Church in Iowa and Illinois. He was a saintly, generous, kind-hearted and charitable priest, truly a friend of the poor; always sharing his last farthing with the needy. He also gave generously to soldiers as well to his own parishioners. He was long remembered as a zealous priest particularly attentive to the sick. Fr. John F. Kemper, the son of a pioneer family which had received the ministrations of Fr. Alleman, characterizes him as "an exceedingly pious, saintly, and zealous priest with some eccentricities but given credit for many more eccentricities than he actually pos-

sessed. He has been a credit to all Iowa and he has not yet received the praise to which he is duly entitled. The saintly Bishop Loras of Dubuque held Fr. Alleman in high esteem" (Letter written under date of Sept. 6, 1914, from Dubuque, Iowa to Fr. Arthur J. Zaiser, of Fort Madison). The good Dominican Friar passed away eighty years ago and his successors in God's vineyard are still reaping the fruit of the seed which he had sown.

The foregoing sketch is based exclusively on the parish history entitled: *The Diamond Jubilee of St. Joseph's Church at Fort Madison, Iowa, 1804-1915: Brief Historical Sketches of the Parish in Lee County Including a Sketch of the Life of the First Pastor, the Saintly Pioneer Priest, Father John George Alleman, by the Present Pastor (Arthur J. Zaiser)*. Techny Ill., 1915, pp. 126. The present writer has no other merit than that of having put into a connected narrative the material scattered through the book. Pictures of Fr. Alleman's first churches built at Fort Madison and Keokuk and of a vine and pear tree planted by him adorn the Jubilee history of St. Joseph's Church, Fort Madison. Father Arthur J. Zaiser was born at Fowler, Ill., on January 25, 1862, was ordained at St. Francis, Wis., on June 21 1891, pastor of St. Joseph's Church at Fort Madison from 1898 till his death January 8, 1924.

JOHN M. LENHART, O.F.M.Cap.

Collectanea

AN event recorded by *Die Aurora*, Buffalo, in the issue of October 11, 1867, p. 6, as coming from Milwaukee, Wis., is interesting in more regards than one.

"Last Sunday (October 6, 1867) services were held and the first Mass celebrated in the so-called Bohemian church which was bought from a Protestant congregation and was turned into a Catholic church. Rev. Gartner, professor at the Salesianum, celebrated the High Mass. The Very Rev. Martin Kundig, Vicar General, has been placed in charge of the congregation for the time being."

In February, 1868, the Rev. John Michael Gartner was appointed first resident pastor of the congregation which was dedicated to St. John Nepomucene and at the same time he was to act as missionary to all Bohemians in the State of Wis-

consin. In 1869 the congregation had a membership of 3500 souls and recorded 150 baptisms annually. The Rev. John Mich. Gartner had been born on May 29, 1829, at Olmütz, Moravia, and immigrated Aug. 12, 1866. He was ordained April 28, 1867.

An advertisement, published in the Directory of German Priests in the United States, printed in 1882, calls attention to one of the numerous efforts to direct and protect German emigrants to our country, engaged in by wellmeaning men in earlier days. Possibly with the intention of disarming suspicion of the new comers, the Catholic Emigration Society of the Diocese of Alton, Illinois, which enjoyed the protection of the Bishop, P. J. Baltes, had only priests for its members.

The advertisement, which declares "the purpose of the organization is to render assistance to Catholic emigrants to Southern Illinois by granting them truthful information and sincere counsel," also states: "No monetary interests are in question. The membership of the society consists entirely of priests."

The society's officers were: Fr. Christopher König, of East St. Louis, President; Fr. J. Bernard Diepenbrock, of Arcola, English Secretary; Fr. John N. Enzelberger, of Piopolis, German Secretary, and Fr. Anton Demming, of Caryle, Treasurer. All of these priests were well-known, influential and highly respected. Two of them were staunch supporters of the Catholic Union of Illinois, and Fr. Enzelberger was particularly well-known through his contributions to the Catholic press, primarily the *Herold des Glaubens*, of St. Louis. This militant champion of the freedom of religion and the Church deserves an extensive biography. He had been obliged to leave Austria, before completing his theological studies, because he had fearlessly defended the saintly Bishop Ruediger, of Linz, against the attacks of the Liberals, who, at that time, in the seventies, wielded unlimited power in the Austrian monarchy.

The physical constitution of man, James Devane writes, is determined for him by that of parents, grandparents, and great-grandparents, and can but be little altered by bottles, vitamins or gland therapy. So too the constitution of a nation ought to grow out of the nation's national life and history.

Book Reviews and Notes

Received for Review

- La Cite nouvelle. L'Ecole Sociale Populaire, Montreal, Canada. 32 p. Price 15 sous.
- The Graymoor Fathers. An Outline of Their Life and Work. The Franciscan Friars of the Atonement, Garrison, N. Y. 32 p.
- Cummings, Rev. Samuel, S.A. Tale of a Troubadour. The Franciscan Friars of the Atonement, N. Y. 32 p. Price 10c.
- The Potsdam Declaration. Carnegie Endowment for International Peace, New York, N. Y. 118 p. Price .05c.
- The Bretton Woods Agreements. Carnegie Endowment for International Peace, New York, N. Y. 78 p. Price .05c.

Reviews

- Biskupek, Rev. Aloysius, S.V.D. The Priesthood. Conferences on the Rite of Ordination. Herder Book Co., St. Louis, \$3.50.

WITH this volume the author has completed his three volume study of Major Orders. Like in the previous tracts the conference method is adhered to. The nature of the Rite, the powers it imparts, the duties it imposes, and the virtues it presupposes in the candidate together with the blessings it promises to the recipient and his spiritual children, all these and more in varied forms come in for elucidation and emphasis. Of all three volumes this one no doubt steals the spotlight as it is permitted to conduct the candidate to the apex of God's love for men as expressed in the perpetual priesthood. However, those who peruse the first two books will be in a far better position to gather the fruit that hangs on the highest branches.

There are twenty-eight conferences. Here are a few of the titles: Captain and Passengers, Elders, Disciples and Priests, Providence and the Priesthood, The Priest's Consummation, The Offering of Sacrifice, Not Servants but Friends, The Power to Forgive Sins.

To be sure, the first classes of readers the author envisioned were teachers of Rites, Spiritual directors, and the levites themselves. But one surmises he had very much in mind the layfolk of God's Church. This is the age when laymen and women are coming to a fuller knowledge of the Holy Sacrifice. Should they not, then, read and enjoy and profit by this further study of the priests of the Mass? But there is another reason why lay people should possess such knowledge. In the havoc of total war treasures of ages have been reduced to ashes. There is grave fear that when the smoke of battle has cleared away, the wreckage of priestly vocations coupled with the liquidation of numbers of God's anointed will appear as the tragedy of first importance. In that day the Church will need men and women in the world, parents, teachers, benefactors who will know intimately the priceless values of the priesthood, and will be able to plant anew, nourish and bring to fruition priestly aspirations in our boys. To that end all are recommended to read these conferences.

The editing of these volumes is particularly elegant. The publishers have somehow managed to avoid using poor paper or reducing the size of type.

W. J. O'SHAUGHNESSY, S.J.

Cassidy, Rev. Frank P., Ph. D. Moulders of the Medieval Mind. B. Herder Book Co., St. Louis, 1944. Pp. v+194. Price \$2.

In spite of its pretentious title the volume is in reality a very simple introduction to patrology. The book has some very good qualities to recommend it and among these its simplicity is one of the foremost. Here we have a book that treats logically and concisely of the principal Fathers of the Church. Certainly such a book fills a distinct need. It would, for example, make an ideal supplementary text in a course in World Literature and it might even be used to advantage as a text in high school.

The first chapter gives a good review of the history of Greek and Roman education. Such a review is practical and at the same time furnishes an excellent introduction to the subject proper. In the words of the author: "The liberal arts were held by the ancients to be preparatory to the study of philosophy. The Fathers of the Church accepted this point of view, but went a step further by declaring that philosophy and all its preparatory studies were preparation for an understanding of Christian theology." Christian educators today would do well to get back to this same view. Some of the Fathers of the East and the West are discussed and their contribution to Christian education is pointed out.

A discussion of the relationship between the Church and the State with emphasis on the social mindedness of the Fathers of the West is included. Thus we see that St. Ambrose was well qualified both by his theological learning and by his previous experience to help bring about the ideal union of the conflicting elements in the spiritual and the temporal realms. As a bishop he naturally gave the Church its proper prerogatives.

In a book with such a wide range of material and at the same time as brief as this, one would hardly expect to find much detail. Yet the author manages to include some interesting side lights. The fact that St. Gregory of Nazianzus, St. Gregory of Nyssa, and St. Basil were so absorbed in their studies while at Athens that they knew only the streets that led to the church and to the school is a case in point. We find also that Tertullian who was undoubtedly an extremist had little use for the classics and considers the Christian who teaches them "an idolater in disguise" but that St. Basil was much more moderate in this respect. He advises the Christian student to take what is useful from the pagans and then he proves by specific examples that they contain many useful things.

One wonders if the elaborate proof on page 27 that Christ is a great teacher is really necessary, but even this material furnishes a good background for what follows. Moulders of the Medieval Mind contains enough information to inspire the curious reader to seek further detailed knowledge. It also corrects the old fallacy that Christian education had its beginning in the Medieval period and thus it gives the Fathers of the Church the high place they rightfully deserve in our cultural history.

WILLIAM MAAT, O.S.B.

St. Benedict's Abbey
Atchison, Kansas

THE C. V. AND THE CENTRAL BUREAU

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Central Bureau of the Central Verein

3835 Westminster Place, St. Louis, 8, Mo.

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CENTRAL BUREAU AFFAIRS

A Reminder

EARLY in December the secretaries of societies affiliated with the CV will receive the Bureau's Christmas appeal, sanctioned by the Conference of the Executive Committee, conducted at Milwaukee in the summer. We ask for contributions to the Emergency Fund and the Chaplain's Aid Fund. During the Bureau's last fiscal year expenditures for services rendered Chaplains with the armed forces and in POW Camps exceeded receipts for that purpose by \$1,348.42.

Had all of our societies contributed but a few dollars for this certainly necessary and laudable work, this deficit could have been avoided. The record is not one the officers of a majority of societies can be proud of. While we addressed 880 societies on December 10, 1944, only 132 had contributed to the cause referred to at the end of the fiscal year, June 30, 1945. With other words, 748 societies did not contribute a red cent!

Except for the interest of individual members of the CV and the NCWU, friends not members of the CV, and some of our State and District Leagues, the year would have ended with a heavy deficit. If such a deficit is to be avoided during the present fiscal year, our societies should do their share. Where there is a will there is always a way, as some of our organizations have demonstrated. A few examples of aid cheerfully and liberally granted are recorded in this very issue of *SJR*.

Chaplains' Aid

IT is hardly necessary to adduce further proof that the Chaplains of the Army and Navy desire the services we are able to render them. We would merely repeat, generally speaking, what we have reported regarding this activity since our country entered the war. One of a number of acknowledgments received in recent weeks may suffice for the present. Writing from a U. S. Naval Air Station in Africa, the Chaplain states:

"Both shipments of pamphlets from your Bureau reached us simultaneously. They were issued to the men at the services on Sunday, with an urgent comment from the pulpit that they should be read and carefully studied. Already, many of the men have been in to thank me for having called their attention to the pamphlets, and to say how much they had enjoyed reading them. For them and for myself, may I thank you for your kindness in this matter."

The communication closes with the statement: "God bless the splendid work you are doing, and may He make it bear the fruit it so rightly deserves."

Is it necessary to continue to aid the Chaplains serving in POW Camps? In answer to this question let us quote from a letter addressed to the Bureau by a Chaplain in a southern Camp:

"Many thanks for the prompt attention given to my requests. I fully understand the difficulties under which you labor and how numerous are the requests addressed to you. However, when it comes to a charitable work

we all must do our share and a society such as yours should be interested in the unfortunate German PW's. This may not be very popular under present circumstances, but we are not looking for popularity, on the contrary, we wish to be good Samaritans."

Continuing the same Chaplain says: "Believe me, our job in these camps is not an easy one. We are just tolerated. It is disgusting. Of course the majority of our Catholic papers have nothing to say about these things, etc., etc."

In certain camps, the Catholic POW have been deprived even of the consolation of reading such magazines and papers as the *Kath. Familienblatt*, published by the Society of the Divine Word at Techny, Illinois, and *The Wanderer*. Both have been prohibited in a certain camp, but not in the one from which the Chaplain, we have quoted, wrote. In this particular instance the matter has been reported to the Provost Marshal General.

How helpless even Chaplains are in the face of indifference and worse, the following remarks addressed to us reveal: "I subscribed to several magazines and papers, such as the *Familienblatt*, *Nord-Amerika*, etc., for individual internees, but the men did not receive them. The publishers forwarded them to the Base Camp and that was the end. (Let us say that books, magazines and newspapers must be censored at such camps.) Only two weeks ago the October issue of the *Familienblatt* and *Herz Jesus Bote* showed up. The first copies in months. The November edition has not been heard of as yet. But why worry about the Nazis?

"On the other hand, the *St. Louis Lutheraner* gets here in bundles, censored by the Chaplain at . . . , the Rev. N. N." It appears to the writer that "if our influential Catholic laymen would speak up a little . . . something could be accomplished. We write our monthly reports with the necessary remarks and that is the end of it. I just wonder whether these reports are ever read."

To explain the reasons for all of this would demand the writing of a book. Before condemning others for their indifference and inaction, let those of our members who haven't contributed anything to our Chaplains' Aid Fund examine their conscience!

Apostolate of Books

MISSIONARIES in all parts of the world, at least wherever people know how to read, find it necessary at present to make periodicals, books and pamphlets available to the men, women and children, whose pastors they are. To the best of our ability, the Bureau aids the missionaries to carry out their purpose. In reply we receive communications such as this:

"Our lending library is the apple of our eye, outside of purely church services. We have books in English and Spanish, a few tables for playing games, chairs for readers, and a limited amount of rosaries, etc., kept for sale. Continue the good work, by mailing us occasionally a package of books for this library. The more we can do to increase its facilities, the better it will serve its purpose."

A Generous Offering

THE Catholic Union of Missouri, through its president, Mr. Arthur Hanebrink, presented to the Bureau a check for \$550, a contribution to the Chaplains' Aid Fund. The amount represents one-half of the proceeds of a social conducted in Our Lady of Sorrows Parish hall on October 12. The event was sponsored jointly by the CU and CWU of the State.

Those engaged in the task of arranging for this event were greatly encouraged in their efforts by the generous aid extended to them by Msgr. Bernard S. A. Stolte, pastor of Our Lady of Sorrows parish. He returned to the Secretary of the CU of Missouri, Mr. Cyril J. Furrer, the check intended to defray the expense for the use of the hall with the acknowledgment that, although he appreciated the organization's generosity, he felt, since the endeavor was a charitable one, "the people of Our Lady of Sorrows are pleased to have an opportunity of letting their property be used for so noble a cause."

The Bureau appreciated above all the fact that the effort was a spontaneous expression of good will and interest in the cause which it serves on the part of the officers and members of both the CU of Missouri and the Missouri Branch of the NCWU. We express, therefore, our gratitude to Monsignor Stolte and the men and women who devoted themselves so wholeheartedly to the attainment of their purpose.

Another Church Door Collection

THE laudable plan of the Catholic Union of New Jersey to promote the Chaplains' Aid Fund of the Bureau by inaugurating church door collections has once more yielded a sizable donation. With the permission of their pastor, Rev. Frederick J. Harrer, of St. Joseph's parish, Union City, New Jersey, the members of St. Joseph's Benevolent Society took up this door collection in October, which yielded \$84.42.

Men willing to make the sacrifice needed in case of a church door collection will, we believe, consider the cause to which they devote themselves *really* worthwhile. It is not to be presumed, moreover, men should be willing to stand at a church door, so unusual an action in our days, were they not convinced of the worthwhileness of the cause to which their effort is devoted.

While we appreciate an action of this kind, we wonder regretfully why hat and church door collections are not more generally observed than is the case. The Bureau knows of many, many opportunities in need of and deserving of initiative which we cannot dare approach because of the lack of funds.

An address on "The Catholic School and Citizenship" by Most Rev. Francis J. Haas, Bishop of Grand Rapids, Michigan, has been published by the Central Bureau and is now available. The importance of the Catholic school as an indispensable means of fostering good citizenship, while it never loses out of sight the spiritual welfare of youth, is clearly and simply presented by Bishop Haas in this 12-page publication.

A Surprise Visit

EARLY in November the Bureau was honored by the visit of an Army Chaplain who had been released from a prison camp in Japan no longer ago than August 29. While he appeared a stranger at first, this Lt. Colonel, with two bands of ribbons, earned in both World Wars, stretched across his chest, we soon discovered as an old and cherished friend, Fr. Albert Braun, O.F.M., long a missionary among the Apache Indians at Mescalero, New Mexico. He is a member of the Sacred Heart Province of the Order, the Provincial House of which is located in St. Louis.

We knew that Father Albert had gone to the Philippines but we had not realized that, a Chaplain in the first World War, who had seen service and was wounded in Europe, he had been recalled to the Army and that he had been taken prisoner by the Japanese at Corregidor, P. I., on May 6, 1942. He had shared the fate of many other prisoners, inasmuch as he was taken from one camp to another in the Philippines until at last it pleased the Japanese to remove him, with other prisoners, to Camp Omori near Tokyo. He was in the hands of the enemy, therefore, for three years and almost four months.

Clad in a brand new uniform, left sleeve covered almost to the elbow with service stripes, in addition to a wound stripe, Fr. Albert nevertheless appeared a Franciscan, unaffected by the rank attained by him and the fine record to which ribbons and stars, and a particular buckle, testify. Should his Superiors fulfill his wish, Lt. Col. Braun will return to Mescalero to minister to the Apaches who so long were the terror of the Southwest.

Golden Jubilees

IN the past month, November, two devoted friends of the CV and its Bureau were privileged to celebrate golden jubilees. The one, Very Rev. Dean Charles W. Oppenheim, pastor of St. Raymond's Parish, Raymond, Illinois, commemorated the fiftieth anniversary of his ordination to the priesthood on November 8. A few days later, Fr. George Timpe, P.S.M., of Washington, D. C., came to Milwaukee to observe the day on which, fifty years ago, he had made his profession in the Pious Society of Missions, founded by the Venerable Palloti.

Both of these priests are of a retiring kind, of whose labors the world knows little. They are indeed the salt of the earth.

Very Rev. C. W. Oppenheim

Every aspect of Father Oppenheim's Golden Jubilee Celebration bore testimony not merely to the respect in which he is held but also to the admiration his lovable qualities of character demand. In fact, the plan to observe the for him so auspicious event was not urged by particular friends among his confreres or his parishioners. Among the promoters of the celebration from the very beginning were found non-Catholic townsmen, among them the Presbyterian minister, a local banker, and others. They were the ones to first approach Bishop Griffin with the request for permis-

sion to start the ball rolling. The task was accomplished so successfully, that two Bishops, Most Rev. James A. Griffin and Most Rev. Henry Althoff, of Belleville, almost 150 priests, some of them from other States, and many parishioners, assembled in the beautiful basilica planned and erected by the jubilarian. Among the guests were three Provincials of the Order of Minors Conventuals. They, together with the two Bishops and other speakers, spoke at the banquet words which, while they did justice to Father Oppenheim's life and achievements, did not offend against the reticence characteristic of him. None, however, could do full justice to his benefactions, because in his case the left hand does not know what the right hand does. Msgr. Timothy Moloney, who spoke on Father Oppenheim as "our Dean" came very close to outlining a perfect picture of a country pastor who has served his parish for over thirty-eight years, a cultivator of the spiritual life of his flock.

Father Oppenheim was born at Schenectady, N. Y., on November 8, 1866. But he was baptized in Our Lady of Angels Church at Albany. He attended school in that city and made his higher studies at Assumption College at Syracuse, New York, and St. Francis College at Trenton, New Jersey. He was ordained to the priesthood by Bishop Thomas A. Burke in the church of his baptism. Having served as a professor of ancient and medieval history in St. Francis College at Trenton, New Jersey, he came West for reasons of health in 1905. After serving as assistant at Sts. Peter and Paul Church, Springfield, he was appointed to the parish of Raymond on July 1, 1907.

The article on Father Oppenheim, published in the *Western Catholic*, official newspaper of the Diocese of Springfield, states *inter alia*:

"Throughout the years, Father Oppenheim has been a staunch friend and advisor to the Catholic Central Verein of America, and an ardent supporter of the Society for the Propagation of the Faith. For several years he served as Diocesan Director of the Catholic Rural Life Conference, during which time the vacation school program was widely introduced into the Diocese." Father Oppenheim, let us add, cultivates several hobbies. The noblest one is his painstaking illumination of liturgical books, such as missals and breviaries.

Rev. Fr. George Timpe, P.S.M.

While the life of the Illinois jubilarian resembles a placid stream which flows uninterruptedly through a pleasant landscape, the course of Father Timpe's life did not run so smoothly; the very fact that he served as a Chaplain with the German armies on the eastern front during the First World War, and that he was taken prisoner by the Bolsheviks and not released by them until a year after the Armistice have left their imprint both on the health and the attitude towards life of a priest who has been an indefatigable worker since his ordination. One may say his pen never rested or rusted for half a century, due to his devotion to the Master's cause. He was stationed for a time at the Mother House of his Society in Limburg on Lahn, where he edited a number of magazines, brochures and books, published by the German Pallotine Fathers. A writer in the *Catholic Apostolate*, Father Bogdanski, P.S.M., says of Father Timpe's literary labors: "Orig-

ality of thought, a spontaneous easy expression, a natural sense of humor blended with seriousness of inspiration as well, made the reading of his various publications popular." But beyond this editorial work, Father Timpe contributed to publications other than those referred to: to Catholic dailies, weeklies and monthlies. Since his arrival in our country, in 1930, he has written no less than 450 articles for various publications, among them our own *SJR* and the Bureau's weekly Press Bulletin service. He is also the author of a number of books.

From the comparative quiet of his editorial sanctum at Limburg, Father Timpe went to London, in 1906, as assistant pastor at St. Boniface parish, located in the poorest part of the city and the spiritual home of German immigrants. He remained there, doing untold good, until the beginning of the great war in the summer of 1914. Before the end of the year he was a Chaplain and, as we have said, remained in Russia until November, 1919. He was decorated for bravery at the front and ultimately by the Republic of Hamburg with the Hanseatic Cross, on January 6, 1920. Father Timpe is a native of Hamburg and his character in many respects reveals the traditions common to his Netherlands forebears. It happened so that he returned to Hamburg ultimately as Secretary General of the Raphael Society. In his new position he devoted himself to the care of emigrants who flocked to Hamburg in the twenties in an effort to escape the miseries of the old world. Records prove that in one year Father Timpe's office handled no less than 12,645 cases.

Broken in health, due to the war, his captivity, and years of arduous labor, he came to the United States in 1930. At the farewell reception tendered him before his departure for America, Bishop Berning, of Osnabrueck, declared: "What the St. Raphael's Verein is now again, it is chiefly because of the successful work accomplished up to this time by its Secretary General." In recent years, Father Timpe has been stationed at the Pallotine House of Studies in Washington, D. C., where he lectures on the history of philosophy. His leisure time is devoted to writing and his vacations are spent in priestly labors in a Brooklyn parish. The fact that he speaks, besides English, German and Italian grants him the opportunity to comfort many a weary soul. May he be granted the privilege to celebrate his golden sacerdotal jubilee on May 27, 1949.

A New Edition

IT is to be hoped that at least the more serious minded Catholics of our country will now once more turn to the study of the principles and practices of Catholic Action. In anticipation of a renewed interest in the subject, we have reprinted the "Brief Catechism of Catholic Action, by Rt. Rev. Msgr. R. Fontenelle," translated from the French, with the author's permission, by the Round Table Conference of Catholic Action, at Weston College, Weston, Massachusetts.

This authoritative presentation of an important subject is to be recommended to those who would wish to be enlightened and instructed on a subject of such evident importance. Price of the brochure, ten cents.

Fostering Catholic Social Action

THE fall edition of the *Catholic Layman*, official organ of the Catholic State League of Texas, contains an article on "The Councils of Catholic Men and Women and Their Obligation," by Fr. Joseph J. Wahlen, M. S.F., now of Honey Creek, Texas. The writer devotes considerable attention to the Central Verein and its participation in the NCWC. Of particular interest, however, are the closing paragraphs of his discussion.

Fr. Wahlen had gone to Germany in 1937, not long before the publication of that important encyclical, "Mit brennender Sorge." As conditions were, the traveler could not help but observe that the Nazis were expert propagandists and that they were certain the future was theirs. At the first opportunity Fr. Wahlen surveyed, from the outside, a party office. He was particularly attracted by a huge poster displayed in a show window. To his disgust he read the statement "that the Pope in Rome and the Bishops, who shared his views, were of no account." They were described as "old men"—soft of brain and suffering from arteriosclerosis, and that they would, if no one paid any attention to them, vanish from the picture! They, the Nazis, on their part, would assume leadership and their leaders were young and strong and virile, and therefore the future of the world was within their grasp.

Continuing, Fr. Wahlen warns that we must not neglect to play well our part in Catholic Action, because if we do, there is younger blood willing and ready to conquer the world—either for Christ or for Satan!

The October number of the *Federation Messenger*, official organ of the Brooklyn Branch of the CV, marks the beginning of the ninth year of this publication. A four-page mimeographed quarterly, it is simple and unpretentious in make-up, but carries a distinctive message. It is a news sheet worthy of emulation by other districts or federations which contemplate publishing their own official organs at a minimum of expense.

The latest issue contains a lengthy statement on the nature, background and purposes of the national organization, the Central Verein, for the benefit of new members. It tells, in simple words and clear style, of the beginnings of the CV almost a century ago, its activities throughout its early years, the organization's devotion to a program of Catholic Action since the turn of the century and the means by which the CV and its Bureau in St. Louis are sustained. Readers are reminded that the CV is not a political or national organization, and that many of its Branches have official mandates from their Bishops to engage in Catholic Action. The Brooklyn Branch has such from the ordinary of the Diocese, Most Rev. Thomas E. Molloy.

To those who object to the name "Verein" on the ground that it is a foreign word, the *Messenger* counters with the observation that every word in our language is in one sense "foreign"; its usage is justified by the fact that it appears in Webster's dictionary. And, let us add, no word in the English language is more German than "nickel." It was coined by the German miners in the long ago.

Three Notable Resolutions

IN addition to the resolutions of the Milwaukee Conference of the CV, the New York State Conference adopted several resolutions, to wit: Religious Education, Strikes and Lockouts and against Easy Divorce. The first of these declarations commends the system of released time for religious instructions for children attending public schools now in effect in many schools in the State. Those opposed to religious education of this type are reminded that "education without religious and moral training is only partial education, breeds pure materialists and leads to the very destruction of Christian civilization."

The war and its aftermath have brought about attempts to liberalize the provisions of the marriage laws in the State of New York. The CV's statement on this topic urges the members to guard against "this insidious movement which strikes at the very stability of the family." The study of Pius XI's Encyclical "On Christian Marriage" is advocated.

The resolution on Strikes and Lockouts is the one adopted at the national Convention of the Central Verein in Rochester in 1934. It stresses the individual and social character of both labor and ownership, condemning the attitude of employers "who treat their employees as slaves or as so much muscle or physical power," as well as the action of employees who do not "carry out honestly and well all equitable agreements freely made." The resolution points out the obligation of Catholic leaders and unionists to assert the correct moral principles underlying industrial relations and particularly the strike.

Regional Meetings Successful

THE last of the series of six Regional Meetings sponsored by the CU and CWU of Missouri, which this year took the place of the State Convention, was conducted in St. Francis Borgia Parish, Washington, Mo., on Sunday afternoon, November 4. Mr. Arthur Hannebrink, President of the Cath. Union, presided and introduced the speakers. Fr. Erwin Huntsha, O.F.M., pastor, gave the opening address of welcome. Mr. Paul Hoegen and Mrs. Rose Rohman, of St. Louis, spoke on the program and activities of the CU and CWU of Missouri, respectively. Mr. Fred Vogel, Jr., of Jefferson City, a director of the CU, and long active in the Young Men's Section of the organization, addressed the gathering on the work of the Central Bureau. Rev. R. B. Schuler, of St. Louis, concluded the program with an address "For God and Country." The Very Rev. Geo. H. Hildner, V.F., pastor of St. John Baptist Parish, Gildehaus, spoke briefly but encouragingly. After the meeting Benediction followed.

The Missouri Regional Meetings were quite successful, and the opinion has been expressed they should be made a feature of the Union's annual program.

A dividend representing approximately 12½% of annual premiums, or a total of \$12,395.78, was mailed by the Catholic Life Insurance Union, of Texas, an affiliate of the CV, to 5,883 members on October 1.

Honored By His Home Folks

THE urgency of reconstructing the social order according to the pattern long advocated by the Central Verein and the acquainting of a wider circle of Catholic youth with our program were advocated by Fr. James A. Byrnes, pastor of the Church of the Annunciation, Minneapolis, Minn., in an address delivered in Junior Pioneer Hall, St. Paul, on October 28. The festive program of the occasion had been arranged by the St. Peter and St. Clemens Society in honor of Mr. J. M. Aretz. Three outstanding events in the life of this faithful promoter of Catholic Social Action were commemorated: The golden jubilee of his membership in the Cath. Aid Association of Minnesota, his golden wedding anniversary and his fifty-seventh birthday. Mr. Aretz was elected President of the CV in 1944.

Other speakers were Mr. Ray M. Wey, president of St. Peter and St. Clement Society, and Mr. Frank Kuepers, for a long time connected with the CV movement in Minnesota. In reply to the felicitations accorded him on the occasion, Mr. Aretz emphasized that it was mostly to his parents, who were pioneer farm folks of Chaska, Minn., to whom he owed the regard for truth and love of neighbor, which have characterized his life work.

District Activities

IN the first of a series of meetings intended to expand its membership, the Clinton County, Illinois, District League met in St. Lawrence Parish, Sandoval, on Sunday, October 21. Rev. E. Schumacher, pastor, welcomed the visitors to the general meeting; Fr. Charles Hellrung, newly appointed diocesan director of the Catholic Union, gave an address on the work and purposes of the parent organization, the Central Verein, and of its Bureau in St. Louis. Msgr. Hilgenberg made several recommendations for the good of the County League and in the interests of the newly affiliated parishes in adjoining Marion county.

An insight into the work of the State Child Welfare office at Salem was given by Miss Harriet Backley. Dr. Edward Zinschlag, of the United States Army, a graduate of St. Mary's High School at Carlyle, gave a vivid account of his participation in the relief work during the battle of the Bulge in Belgium; he particularly emphasized the heroic work of the chaplains attached to his unit.

Earlier in the day some fifty delegates participated in the election of officers; Mr. Ferd Foppe, of Breese, was elected President. A Holy Hour was held in St. Lawrence Church before the general meeting.

The Philadelphia District of the CV, known as the Volksverein, commemorated the hundredth anniversary of Cardinal Newman's entry into the Catholic Church with a special program on Sunday, October 7. The speaker for the occasion was Rev. John H. Donnelly, Ph.D., Chaplain of Newman Hall, University of Pennsylvania.

Ft. Smith, Charleston, Ratcliff, Paris, Prairie View and Morrison Bluff were represented at a meeting of the Northwestern District CU of Arkansas, conducted at Paris, on Sunday, October 28. Mr. John Vorster, President, presided at the general meeting following benediction.

The speakers were the host pastor, Fr. Fabian Diering, O.S.B., Frs. Victor, Eugene and Bede, of Subico, Fr. Mark, of Paris, and Frs. James and Gregory, of Ft. Smith.

Mrs. George Zeller, of Paris, was elected President at the meeting of the women's organization.

The Lehigh Valley Federation, CV of Pennsylvania, conducted its quarterly meeting in Sacred Heart Parish, Bath, on October 28. Three speakers addressed the civic forum which followed Benediction. Fr. John Fries spoke on the two great opposing forces of today, Socialism and Catholic Action; Fr. Jos. May discussed the equally timely subject "Labor Strife and Strikes"; while an organizer for the Cath. War Veterans, Mr. M. E. Sorenson, of Philadelphia, presented his views on the purposes and growth of his organization.

To the men's session there was submitted a report on the state board of directors meeting, held in Bethlehem, which expressed opposition to both compulsory military training in peace time and compulsory health insurance. Fr. Joseph May gave an account of the Industrial Relations Institute of which he is the founder.

Mr. John Stumpf, of Allentown, was nominated for the office of President, the election to be held at the January meeting.

An informative discussion on the proposed bill to tax church and institutional property in Missouri, pending in the State Legislature, was a feature of the November meeting of the St. Louis District League, CU of Missouri, conducted in Holy Ghost Parish on November 5. The proposed law is unjust inasmuch as it restricts tax free property devoted to educational uses beyond reason. The Officers of the League will take such action as the State Legislative Committee will recommend when the bill comes up for hearings.

Rev. R. B. Schuler, pastor, addressed the meeting regarding the success of six Regional meetings, the last of which was held in St. Francis Borgia Parish in Washington, Mo., and also concerning the good results obtained in his parish by serving breakfast and a warm lunch to school children, and the providing of bus service for the children.

Fr. Joseph Lubeley, spiritual director of the league, spoke briefly on problems facing the Church, and answered a question directed to him regarding the arrangements existing between State and church schools in European countries. Mr. Herman Gerdes spoke on the diamond jubilee celebration of the St. Vincent de Paul Conference of Sts. Peter and Paul Parish.

The League's newly elected officers were installed by Fr. Lubeley, with Mr. Bernard Gassell as President. A moving picture on soil conservation sponsored by the Catholic Rural Life Conference was shown before the conclusion of the meeting by Fr. Schuler.

Necrology

DEATH on the second of November released the soul of Archbishop Joseph W. Schrembs, Bishop of Cleveland, from the mortal clay. Had he lived in medieval days, when it was necessary at times for a prelate of the Church to wear armor, he would perhaps have been found on the battle front. There was a militancy about Archbishop Schrembs which he demonstrated particularly when advocating Catholic Social Action, at a time when Catholic America had not as yet been aroused to its obligation in this particular field of endeavor.

For over a decade Archbishop Schrembs devoted a good deal of effort to the promotion of the American Federation of Catholic Societies; as one of the members of the Natl. Catholic War Council he ultimately helped to lay the foundation for the National Catholic Welfare Conference and was appointed the first Spiritual Advisor of the Natl. Council of Catholic Men. It was at the meetings of the A. F. of C. S. he came into contact with some of the leaders in the Central Verein, notably Joseph Fry, John Oelkers, Nicholas Gonner, and F. W. Heckenkamp.

A forceful speaker and promoter of organized lay action, the late Archbishop Schrembs was a welcomed guest from time to time at conventions of our organization. As Bishop of Toledo he invited the CV to meet in his episcopal city in 1912. In 1925 he welcomed us at Cleveland, to which episcopal city he had removed in 1921. In later years little contact existed between Archbishop Schrembs and our organization.

Born in the kingdom of Bavaria, on the banks of the Danube, Archbishop Schrembs came to America in his boyhood. He always remained attached to the Benedictines, in whose College at Beatty, Pennsylvania, he had studied. Grand Rapids, Michigan, where he was ordained on June 29, 1898, was long the scene of his priestly labor. Vicar General of the Diocese since 1903, he was consecrated Auxiliary Bishop of Grand Rapids in 1911, but was, in the same year, transferred to the See of Toledo, Ohio. The history of three Dioceses, Grand Rapids, Toledo, and Cleveland, will record the results of his labors from 1889 until the time when illness interfered with the performance of his duties a few years ago.

In his ninety-third year there departed this life in Springfield, Illinois, Mr. James M. Graham, Dean of the Sangamon County Bar and Knight of St. Gregory, a man whom we have reason to remember with gratitude. He donated to the Library of the CV a rather complete set of the *Congressional Globe*, containing the proceedings of both Houses of Congress, and its successor the *Congressional Record*. The collection begins with some of the early volumes, printed in the eighteenth century, not a few of which are scarce. They are a valuable source of information regarding the affairs of the nation extending ver more than a century.

The Bishop of Springfield, Most Rev. James A. Griffin, celebrated the solemn requiem High Mass for the departed and also preached the sermon on the text: "Ye are the salt of the earth. Ye are the light of the world."

The speaker in his address quoted words spoken by Mr. Graham on his death bed: "I hope I have served my God, as well as I have served my Church."

At the time of the CV convention, conducted at Springfield in 1943, the deceased was present in the sanctuary on the occasion of the Pontifical High Mass celebrated in the Cathedral of the Immaculate Conception.

A Drought-Stricken Mission

ALTHOUGH the obligation to aid the destitute people of Europe should not be neglected, we must not lose out of sight the needs of the Missions. They are particularly great, because what was undertaken in many countries with the aid of generous Mission friends in Europe has suffered from lack of means since 1939, and there is little hope of the Catholics of Europe aiding the Mission to an appreciable extent for many years to come.

Writing from Keetsmanshoop, Bishop James F. Eich, O.S.F.S., of the Vicariate of Great Namaqualand assures us:

"My heart aches and is grieved by present circumstances. We are still waiting for the much longed for and needed rain. It is now fully two years or more since we had our last rain of a kind worth mentioning. You cannot possibly realize, even with the help of the most vivid imagination, to what condition my Missions and this part of South West Africa have been reduced owing to these years of drought. Not only are cattle and sheep dying by the hundreds, causing great financial loss to farmers and the Missions; even the garden and fruit trees in one of my Missions, the result of many years of work, have been ruined for want of water. I was obliged to spend pounds and pounds of money to increase, wherever possible, the supply of water. All to little or no avail. To make matters worse, even the drinking water of that particular Mission is giving out. Unless it rains very soon, I shall positively be faced with the alternative to close the Mission, at least for the time being, or to let my heroic Missionaries die of thirst. Of course, it will be the Mission that must go. It is sad, and I dislike to think of the distress, the hunger and poverty now prevailing in my Missions. A Bishop must help; all of the people are his children. Unhappily he cannot always help, because his means do not allow him to do so. *De profundis ad Te Domine clamavi.* May God soon have pity on us."

Among acknowledgments recently received from Missionaries in the South there was one thanking for the following selection of books, intended for the Mission Library and distribution: ten copies of *The Holy Sacrifice of the Mass*, by Herbert Cardinal Vaughan; five copies of *Campaigners for Christ Handbook*, by David Goldstein; twelve copies of *Polemic Chat*, by Bishop Edmund M. Dunne; eight copies of *History of the Catholic Church*, by Brothers of Mary.

All of these books were donated in lots either by their publishers or authors.

Miscellany

THIRTEEN boxes of German books for distribution to chaplains serving prisoners of war were received by the Bureau through the courtesy of the Catholic Knights of St. George, Pittsburgh, Pa., Mr. John Eibeck, President. They are the gift of the library of Duquesne University, Pittsburgh.

At the Rochester Conference of the State CV it was proposed a by-law should be adopted granting the State officers the power to reorganize any local branch which fails to function as an integral part of the state organization. The proposal is being studied.

It was also suggested that the members of the New York organization continue the campaign for Life and In Memoriam members for the CV, so that the Central Bureau will be enabled to carry on its program during the coming years.

While a number of members of Sts. Peter and Paul parish, St. Louis, had been members of St. Vincent de Paul Conferences existing in other parishes in the city, it was not until the fall of 1870 that forty-eight men of this German parish, acting under the leadership of Fr. Francis Ruesse, decided to organize a Conference intended to serve the poor of their congregation. The event was commemorated on three days, Sunday, November 4, and Monday and Tuesday, November 5 and 6.

For the occasion there was published a chronicle recording both the historical background and the history of the Sts. Peter and Paul Conference during the seventy-five years of its existence. The account was written by Mr. J. A. Schuld, Vice-President.

Our leaflet, "Retreats for Soldiers, Sailors, and Marines," by Father James L. McShane, S.J., is recommended to the readers of the *Messenger of the Sacred Heart* in these words:

"It explains what a Retreat is, and how helpful it has been to very many, who, because of a certain restlessness, have found it hard to 'settle down.' Two men were discharged over a year ago. One had been employed in mining, the other in teaching. The first reported, 'I found it plenty hard to get back to the old life. A Retreat turned the trick for me.' The second, 'I couldn't stick at my old job, until I made a Retreat.'"

The demand for this Free Leaflet has been somewhat disappointing. Some priests and a few of our societies have called for copies with the intention of distributing them, but on the whole the response seems to indicate a lack of understanding for what is in fact a problem.

The idea of organizing societies of a vocational nature has not prospered among Catholics in our country. We have a few Guilds, of lawyers, physicians, dentists, nurses, and in addition a few societies of Catholic workers. But generally speaking Catholics have not engaged in the promotion of vocational groups.

Existing Kolping Societies have not, therefore, attracted the attention they deserve. All the more credit

is due them, therefore, for persevering as they do. We mention in this regard the acquisition of a new home by the Catholic Kolping Society of Los Angeles. The new Kolping House, located at 1101 South Westmoreland Avenue, was dedicated on the afternoon of Sunday, November 18.

Mr. and Mrs. William Boerger, of Immaculate Conception parish, St. Cloud, Minn., observed their golden wedding anniversary with a Mass in the Cathedral of that city on October 28. Both are wellknown in the State of Minnesota. Since 1910 Mr. Boerger has been associated with the activities of the Minnesota Branch of the CV, serving as its President from 1928 to 1939. At the present time, he is state director of youth activities for the Cath. Aid Association of Minnesota.

From Our Lady's Friary at Amalashram, South India, the Capuchin Father Angelo has addressed to the Bureau the following request:

"Will you be so kind as to ask one of the readers of your magazine to send to us his copy, when he has finished reading? Our clerical students would be so happy to have a publication of this kind to read.

"Our House, here, being an indigenous foundation of the nascent Indian Province of the Order, situated in the very center of an unsympathetic pagan mass, where we are, practically, the only Christian element, we have no friends anywhere to turn to for help."

Fr. Angelo therefore trusts it may be possible for us "to find some good soul who would be glad to send up his copy as a gift to our poor mission." It is preferable, we believe, to place Our Lady's Friary on the subscription list in order that uninterrupted delivery may be assured. A subscription would, therefore, be welcome.

Repeatedly Bishops and Priests laboring in the Missions have assured us they needed information of the kind supplied by *Social Justice Review*. In consequence there are a number of Missionaries who read our magazine regularly. Some of them also ask for pamphlets on social and economic subjects. Quite recently we were told:

"Our Missionaries must look forward to post-war planning and the proper preparation for teaching sound principles for a social and economic program. Any material that you can send them will be gratefully appreciated."

"Last January," thus wrote a missionary from India in August, "when I was attending a meeting at Loyola College, Madras, I saw a copy of your *Social Justice Review* on the library table. I wrote to our Procurator to subscribe to it for me, which he did. I have received the first three numbers, March, April and May, 1945, and find it very interesting."

Also from India comes this further comment regarding our monthly: "Believe me, your *Review* is a very great help for us in the mission where we are confronted with many social problems and the obligation to lift up our poor Catholics."

NACH CHAPERITO.

(Aus den Lebensnachrichten des hochw.
Peter Kuppers.)

XVIII.

AM folgenden Tage, es war August 9, kamen wir heim. Am nächsten Morgen sollte ich Gottesdienst halten auf einem Berge in der Nähe meiner Residenz. Damit hatte es seine besondere Bewandnis. Die Leute der Mission, ungefähr drei Meilen weg, hielten schon seit Jahren während der Nacht vom neunten zum zehnten August eine Nachtwache unter Gebet und Gesängen auf einem Berge, der den Namen Zwillingenberg hatte. Im ersten Jahre meines Aufenthaltes auf meiner ersten Pfarrstelle wusste ich nichts, davon bis alles vorbei war. Als ich davon erfuhr, sagte ich den Leuten, dass ich gerne bereit sei, am Morgen des nächsten zehnten August oben auf dem Berge als Schlussakt Gottesdienst zu halten. Ich fand auf den Bergen eine kleine Kapelle künstlich in Stein eingehauen, sogar der Altar war aus Natursteinen gemeisselt und etwa fünfhundert Fuss von der Kapelle war eine klar sprudelnde Quelle. Als ich das erste Mal den Aufstieg unternahm gefiel es mir so gut, so dass ich den Leuten versprach, jedes Jahr an dem bestimmten Tage Gottesdienst zu halten. Auch wurde ein grosses Kreuz auf dem höchsten Punkte errichtet, welches weiss angestrichen, an sonnigen Tagen weithin sichtbar war. Die Leute stiegen immer abends vorher auf den Berg, verbrachten die Nacht oben im Gebet in der Kapelle und am Morgen kam ich. Der Aufstieg dauerte eine Stunde. Nun in dem Jahre 1920 erschien der zehnte August als mein kirchlicher Oberer gerade seine Firmungsreise in meinen Orten beendet hatte. Als ich erzählte, dass ich am Morgen den Berg besteigen müsse, wollte er mit und sogar wollte er den Gottesdienst da oben halten. Ich protestierte, dass es zu beschwerlich sei. Es half alles nichts. Jedes Jahr kamen viele Leute zusammen, nachdem es bekannt war, dass der Pfarrer selber daran teilnehmen werde. Der Erzbischof und ich fuhren morgens früh im Buggy ab. Ich leitete die Pferde selber. Am Fusse des Berges angekommen, ging es zu Fuss bis wir am Ort anlangten. Das war ein Jubel, als der Erzbischof selber die Kapelle betrat. Er hielt Gottesdienst, dann marschierten wir alle in Prozession von der Kapelle bis zur höchsten Spitze, wo das Kreuz stand, und die Leute, um ihren Oberhirten knieend und sitzend, hörten seine Predigt an. Es war

gerade wie die erste Bergpredigt, dachte ich mir. Dann ging es zur Quelle, die er segnete und dann wurde gefrühstückt und gegessen, was die guten Leute bei sich hatten. Das ist eine der schönsten Erinnerungen meines Lebens. Nachher wurde eine Inschrift von den Leuten angebracht in der Kapelle, die diesen denkwürdigen Tag nie aus der Erinnerung verschwinden lässt, indem die Leute jedes Jahr auf den Berg hinauf wallfahren.

Die Leute halten diese schöne und fromme Sitte aufrecht, aber seit der Zeit ist kein Priester mehr auf den Berg hinaufgestiegen. Kurze Zeit nachher wurde ich versetzt. Ich hatte nie Bezahlung für meine Dienste verlangt und nach meiner Versetzung wurde Bezahlung verlangt, und da die Leute in dieser Mission sehr arm waren und nicht bezahlen konnten, so gab es keinen Gottesdienst mehr auf den Zwillingbergen. Erzbischof Daeger war bis heute der letzte, der auf den Zwillingbergen Gottesdienst gehalten hat. Gott segne sein Andenken!

Natürlich ging auch nicht immer alles sehr glatt ab. Am Anfang war alles fein, weil neue Besen gut kehren. Mit den Jahren stumpften die ab. Eines Tages sollte eine grosse Hochzeit gehalten werden und zwar von reichen Leuten, und die sich etwas mehr dünkten als die anderen, gerade wie der alte Pharisäer und der kleine Publiker, nicht Republikaner, im hohen Tempel von Jerusalem. Alles war für die Hochzeit fertig und es war ausgemacht, dass das neue Paar das Privileg haben sollte, sich vor dem Altare im Sanktuarium zu verheiraten. Natürlich mussten die etwas dafür blechen. Als nun der Tag der Hochzeit näher kam, kam auch ein armes Pärchen, das sich auch gerade an dem Tage verheiraten wollte. Nun konnte ich doch keinen Unterschied machen, so öffentlich wenigstens nicht, zwischen arm und reich, und daher sagte ich, dass auch das zweite, arme Paar gerade so verheiratet werden würde wie das andere. Da gab es aber Krawall am Morgen der Heirat. Die Reichen waren damit gar nicht einverstanden und stützten sich darauf, dass sie mehr bezahlen müssten, als das zweite Paar. Schliesslich wurden sie frech und daraufhin standen auch mir die Haare zu Berge. Ich sagte denen kurz und bündig, dass sie nicht mehr zu bezahlen hätten wie die zweiten, und dass beide Paare ohne Prunk nicht innerhalb des Sanktuariums, sondern wie alle gewöhnlichen Christenmenschen ausserhalb desselben getraut werden würden. Ich ging gleich zur Kirche und setzte schon die Stühle ausserhalb des Sanktuariums zurecht für beide Paare, als der zukünftige Schwiegervater sich eines Besseren besann und

mich ersuchte, doch alles so zu lassen wie vorher. „Ja,“ sagte ich ihm, „wenn Du bezahlst wie wir alles vorher abgemacht haben.“ So gab es an dem Morgen eine doppelte Heirat, die eines Reichen und eines armen Paares, aber beide mit Prunk und Feierlichkeit.

Ich glaube das hat mir einer von denen niemals vergessen, wenigstens glaube ich das, denn die Freundschaft war gestört und als etwas anderes passierte, schrieb mir der Kunde einen gesalzenen Brief und schimpfte mich sogar als Schwindsüchtiger aus und noch mehr Sachen. Ich konnte ihm nicht so sehr unrecht geben, wenn ich ihn aber damals vor mir gehabt hätte, hätte ich ihm schon gezeigt, dass auch ein schwindsüchtiger Pastor bockbeinig werden könne. So geht es im Leben. Der eine hat den Beutel und der andere hat das Geld, aber am Ende des Lebens haben Reiche und Arme einen leeren Beutel, wenn sie nichts für die Ewigkeit gesammelt und verwahrt haben.

Man hat mir immer gesagt, dass ich zu grosse Begeisterung in meiner Arbeit zeige. Das ist wohl in einer gewissen Beziehung wahr, denn wenn ich etwas anpackte, so wurde es durchgeführt. Die Sache, die mich im Leben quälte, seitdem ich in Neu Mexico war, waren die Kinder der spanischen Abkömmlinge. Die Buben gingen gewöhnlich so zerlumpt einher, dass es einen Christenmenschen ins Herz schnitt und wenn die Mädchen Sonntags zur Kirche kamen war es ein buntes Durcheinander und dabei die Gesichter so getüncht und die Lippen so knallrot, dass man das Natürliche von dem Unnatürlichen nicht unterscheiden konnte. Das Uebernatürliche aber hat mich in der Seele angegriffen, denn ich habe mich oft gefragt, was wird aus diesen Kindern werden wenn da keine Hilfe kommt. Das junge Menschengewächs ist sehr biegsam und da habe ich mir manche Sache überlegt bevor ich ans Werk ging. Wenn ich nun rein amerikanisch gedacht hätte, das heisst an Geld- und Gut und nicht so sehr an die Seele, hätte ich meine Finger schliesslich nicht verbrannt, aber manches Kind hätte sicher seine Seele für die ganze Ewigkeit verloren. Kohlschäufeln ist sogar in dieser kalten Welt kein einträgliches Geschäft. Ich habe mir gedacht, dass diese braunen Kinder gerade soviel wert sind wie alle anderen, denn die Hautfarbe ist doch nur Haut, aber was mit der Haut überzogen ist zählt, nämlich die Seele. Zu damaliger Zeit aber war das Schulgeschäft nicht auf der Höhe und mir kam es in den Sinn zu tun, was ich konnte, nämlich eine Schule zu bauen und so viele Kinder da hinein zu stecken wie nur möglich. Natürlich waren die Leute sehr begei-

stert, aber das dauerte nicht lange und ich fand bald aus, dass wenn ich eine Schule haben wollte, so musste ich nicht nur das Geld aufbringen, sondern auch selber mitbauen. Wenn die ganze Geschichte auch schliesslich ein Fehlschlag war, so habe ich doch sehr viel gelernt und im späteren Leben habe ich doch im Schulwesen Erfolg gehabt. Was den Leuten eigentlich im Sinn steckte, weiss ich nicht. Sie wollten zwar eine Schule, aber helfen, nun, das war eine andere Sache. Mir kam der Gedanke, die Schule aus Steinen zu bauen, denn zwei Meilen vom Dorfe war ein Ort, wo man Steine brechen konnte und die würden ein gutes Baumaterial abgeben. Die Steine herholen wollten die Leute schon, aber Steine brechen mit Dynamit war doch zu gefährlich. Dann habe ich das selber gemacht. Jeden Morgen, wenn ich nichts anderes zu tun hatte, steckte ich ein paar Dynamitkapseln in meine Tasche und ritt zum Steinbruch. Mein Vetter ritt auch mit und half getreulich. Mit Hammer und Eisenstange wurden Löcher gebohrt und auf die primitivste Weise wurden die angebohrten Steine mit Dynamit gesprengt. Dass wir zwei nicht in die Luft geflogen sind, kann ich mir heute noch nicht erklären. In meiner Jugend hatte ich mir das Leben eines Pfarrers ganz bequem vorgestellt, ein Leben mit Hühnern und Bratkartoffeln und dazu nicht zuviel Arbeit! Aber ich wurde mir damals beim Steinklopfen eines anderen bewusst, aber steter Tropfen höhlt den Stein und so wurden wir damit nach langen Wochen auch fertig und bald waren die Steine sogar angefahren, wo das neue Schulhaus gebaut werden sollte. Diese Arbeit musste ich jedoch einem anderen überlassen, aber ich musste das Bezahlen besorgen. Nach einem Jahre stand ein ganz nettes bäuerliches Schulhaus da, zwanzig bei siebzig Fuss. Da ich der Sohn eines Baumeisters bin, so konnte ich selber die Holzarbeit bewältigen, sogar das Dach habe ich selber gebaut. Die Geschichte hat nicht so schlecht ausgesehen, natürlich in einer Stadt hätte man sich über das neue Schulhaus den Buckel voll gelacht. Da es aber nicht in der Stadt war, hat mich das nicht gestört — für das Dorf war es ländlich, sittlich. Mit der Einweihung habe ich auch nicht lange gewartet. Da gab es ein grosses Fest und es wurden sogar Artikel in verschiedenen Zeitungen geschrieben und mein Name war in aller Mund. So wird man berühmt, aber das Berühmtsein kostet gewöhnlich nachträglich viel Geld, besonders wenn man sich nicht alles vorher überlegt hat.

Ich hatte nämlich zwei Dinge vergessen. Das war zuerst, wo sollen denn die Schwestern leben

und wie, und dann auch woher die Schwestern bekommen. Meine Haushälterin, die sich als Lehrerin ein schönes Stück Geld erspart hatte und auch ihr Heim in Santa Fe verkauft und das Geld auf die Bank gelegt hatte, kam mir zu Hülfe. So wurde ein Haus gekauft und das Pfarrhaus musste dann für die Schwestern eingerichtet werden. Das war aber viel Arbeit. Die Möbel, die ich im Pfarrhause hatte, wurden in das angekaufte Haus geschafft und damit musste ich neue Möbel für das Schwesternhaus kaufen. Gewissensbisse verboten mir, meine Haushälterin zum zweiten Male um Geld zu fragen und so suchte ich einen anderen Ausweg. Eines morgens um vier Uhr, spannte ich meine Pferde an und fuhr los zur nächsten Stadt. Da wohnte ein Jude, der ein grosses Möbelgeschäft hatte und der war äusserst fein zu mir, als ich ihm sagte, dass ich Möbel kaufen wolle. An dem Tage habe ich für ein Tausend Dollars Möbel gekauft und als der Herr mir die Rechnung gab, musste ich ihm gestehen, dass ich gar kein Geld habe zum Bezahlen. Da hat er aber nicht mehr so süss gelächelt, sondern ganz brummig ist er geworden. Dann aber habe ich Deutsch mit ihm geredet und das hat gezogen, denn am folgenden Tage hat er alle Möbel in zwei Wagenladungen nach Chaperito geschafft. Man sieht, dass es sich bezahlt, wenn man Credit hat. Dann kam der zweite Punkt, Schwestern für die Schule zu bekommen, aber das war böse, denn wer wollte einen solchen Platz nehmen? Für das Bezahlen hatte ich mir alles so zurecht gelegt, dass die öffentlichen Schulbehörden für den Unterhalt der Schwestern sorgen sollten. Ich schrieb nach allen Himmelsrichtungen, konnte aber keine Schwestern bekommen. Amerikanische Schwestern wären auch dumm gewesen, auf einen solchen Platz herein zu fallen. Eines Tages jedoch bekam ich ein Schreiben, in dem mir gesagt wurde, dass vertriebene Schwestern aus Mexiko einen Platz suchten, um eine Schule zu eröffnen. Ich war gleich bei der Hand und schrieb nach Cuba, wohin die Schwestern geflüchtet waren. Es dauerte nicht lange und eine bejahende Antwort kam an. Ich schrieb zurück und schickte auch etwas Geld und sagte es sollten fünf Schwestern kommen. Wieder dauerte es nicht lange und ich erhielt Nachricht, dieselben auf der nächsten Bahnstation an einem gewissen Tage abzuholen. Ich war der glücklichste Mensch in der Welt. Im ganzen Dorfe war ein Auto und, das war ein Ford. Da ich damals kein Auto lenken konnte, so musste ein Chauffeur mit. Ich hatte mir vorgespiegelt, dass mit knapper Not sieben im Auto fahren

konnten. Den denkwürdigen Tag vergesse ich nie. Erwartungsvoll stand ich am Bahnhofe. Der Zug lief ein. Richtig, da steigt eine Schwester aus, noch eine und dann noch eine mehr, und wieder zwei mehr und dann noch einige und mir stand der Verstand still. Mein Gehirn ist so wie so weich genug, gerade wie mein Herz — aber alles half nichts, ich war der Geprellte. Lieber wäre ich gleich im Auto wieder heim, denn vor einer solchen Anzahl hätte sich jeder erschreckt. Schliesslich stellte ich mich vor, begrüßte die Schwestern in Englisch, aber dann musste ich ins Spanische überlenken, denn die Antwort war in spanischer Sprache. Dann frug ich: „Wieviel Schwestern sind denn gekommen? Ich wollte ja nur fünf haben“. „Auf jede unserer Communitäten kommen neun, und hier ist auch die Schwester Provinzialin, die die neue Gründung besichtigen will“. Also das waren zehn Schwestern.

(Fortsetzung folgt)

Contributions for the Library

Library of German-Americana

REV. A. H. TOEBBEN, Mo.: 75th Anniversary of the Ss. Peter and Paul Conference, Society of St. Vincent de Paul, St. Louis., 1870-1945.—MR. A. B. KENNEL, Md.: Latin Grammar According to Prof. Lawrence Englmann, St. Vincent Archabbey, Pa., 1904.

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St. Elizabeth Settlement

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